THE UNIVERSALIST Leader

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THE UNIVERSALIST Leader

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UNIVERSALISTS AVOW FAITH IN

God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

March, 1953 — No. 3

The *cover* shows *the home of Dr. George de Benneville* on old York Road near Green Lane, Philadelphia, Pennsylvania. Here George de Benneville, pioneer American Universalist, died March 19, 1793. We are indebted to Dr. Albert Bell for the photograph.

Carleton M. Fisher, director of the Universalist Service Committee, tells Universalists everywhere how they may help the flood victims of Holland through their own church organization.

John Nevin Sayre is a well-known Christian minister and internationalist and chairman of the Fellowship of Reconciliation. In recent years, he has traveled all over the globe, and his latest trip to South Africa afforded him opportunities for first-hand observations which he has embodied in his article, *South Africa, Land of Gold and Discord*. This article is released by the Worldover Press.

Alice M. Harrison, director of Youth Activities, from the reports that came to her desk, made an interesting story of how *Our Churches Observe Youth Sunday*.

Henry W. Felton, our middle Atlantic correspondent sent us the heartening story about *Universalism in Reading*.

Albert D. Bell gives us the second installment of his de Benneville Story, *Pennsylvania German Universalism*.

George E. Ulrich, a student at Brown University, is the son of Dr. and Mrs. Gustav H. Ulrich of Concord, New Hampshire. Mr. Ulrich, who is also an active member of the national board of our Universalist Youth Fellowship, tells us about the Albert Schweitzer College. It is a fine co-operative project in which *Universalist and Unitarian Youth (seek to) Make A Dream Come True*.

Frederick C. Dommeyer and Theodore A. Webb conclude their discussion of *Liberalism and Truth in Universalism* in this number.

E. Frater-Smid

Help Your Church Help Holland

Amsterdam, Holland
February 7, 1953

My dear Friends,

I can not find words with which I can express my gratefulness. Thank you, thank you all ever so much.

The day will come when the farmer will sow again and and his family will be happy again, when cattle will graze and everything will look bright again. When this day comes, we will not forget the tremendous power of the human spirit which made this possible. The power of good will, understanding and sympathy, which unites people, which brings nations together and releases powers in mankind which were unthought of, breaks away whatever is in its way just like the flood but in the opposite direction. Whoever lost his confidence in man and therefore in God should think of what happens when people like you and all who join you bring love to a reality which is stronger than the powers of nature.

—Harry Frater-Smid

FOR the second time in a decade, a call for Holland relief has gone out to the Universalists of America. The flood disaster which inundated one-sixth of the Dutch farmlands with sea water, took more than one thousand three hundred lives and rendered homeless thousands of Dutch families, has created a crisis that called for immediate help and which will require years of patient labor to overcome.

As soon as news of the disaster reached Boston, the Universalist Service Committee sent a token contribution of one thousand dollars to Frater-Smid, minister of the Vrij Gemeente (Free Church Fellowship), in Amsterdam, to aid the flood disaster victims. A cablegram to Mr. Smid requesting advice as to needs brought the immediate reply: "*Mostly needed bedlinen, blankets, towels, kitchen utensils, diapers, spoons, knives and forks . . . forward distributing center Red Cross The Hague, gratefully Frater Smid*".

The International Association for Religious Freedom headquarters in the Hague was advised as to our concern and informed of our contact with the Vrij Gemeente.

A communication was sent to all Universalist churches informing them of the action taken by the Service Committee, requesting local groups to channel all relief funds through the Committee office at 16 Beacon Street, Boston 8, Massachusetts.

Dollars are the basic need for rehabilitation, and while we have transmitted an initial token contribution of one thousand dollars, we will want to do better than that! This is one more chance for us to demonstrate "where our religion comes out"—what our concern for persons *really adds up to*!

Information as to shipping arrangements for contributions of bed-linen, blankets and kitchen ware, was also forwarded to our churches as soon as word was received of the Netherlands Red Cross Flood Relief center established at foot of Fifth Street in Hoboken, New Jersey.

Queen Juliana, in her nation-wide broadcast to the Dutch people on Sunday, February 8, told how the free world had responded with a mighty tide of Christian charity to the disaster and stated that, "The solidarity we knew during the war was suddenly there again." This solidarity of people in the face of disaster should confirm our faith in the human family as one and indivisible.

— CARLTON M. FISHER

South Africa, Land of Gold and Discord

John Nevin Sayre

Discord was not lacking in South Africa before the finding of gold and diamonds there, but the discovery of such riches has multiplied the friction and vastly complicated the country's problems. Had the new wealth been controlled and exploited for the improvement of living standards, education and the betterment of all sections of the people, it might have lessened the discord. And if also there could have been a spiritual perception of basic human justice, and a full use of love and human understanding, South Africa might today be leading the world in the glory of a multi-racial Christian society.

IT was surprising to find that on the psychological and propaganda front the old war between the Boers and the British is still going on and being fanned to fresh intensity, especially by the Malan government. One would have thought that the divisions caused by that war had long ago been healed by generous acts of Britain's Campbell-Bannerman government, the setting up of the federal Union of South Africa, and the long years of service to the Union by General Jan Smuts. But this is not the case. There was a section of the Boers who in their hearts never accepted defeat, who regarded Smuts as a "Quisling," who bided their time, but were busy nourishing Boer aspirations. It is they who have taken the lead in "apartheid," who cling to the Afrikaans language, and who got control of the government in 1948 after Smuts' death. This has created a split not only between British and Dutch South Africans, but inside the Afrikaner group itself.

Dr. Malan and the Nationalist Party propose to create an Afrikaner country and possibly an independent state separate from the British Commonwealth. They do not trust the British, are hostile to the United Nations, and fear the communists whose South African Party they have outlawed. They have practically annexed South West Africa and seem to want still more territory. They mean to build up a master race and a master language, and keep non-white inhabitants "in their place". They are tightening up the old controls of segregation, and promulgating new ones. They do not intend that members of dark-skinned races and nations shall ever be admitted to full privileges of citizenship.

The natives are to have a homeland in separate territories, somewhat like American Indian reservations, where they are to live under tribal discipline, which, however, is finally subject to white control. Some of them will work the farms of white South Africans. Others who labor in the mines and the big cities are to be housed in adjacent segregated "locations".

The Malan government appears quite willing to subvert the decisions of the country's judges and the South African constitution if these stand in the way. Although the present government was not voted into office by a majority of the nation's white electorate, it hopes to win a majority at the next election. The Nationalists know what they want, believe that they are religiously and patriotically right, do not care for civil liberties, and are ruling by dictatorial methods.

United Party Has Mixed Program

The United Party was the party of General Smuts. It is opposed to a number, but not all, of the above measures. About seventy per cent of its members are white Afrikaners (not Africans) and the rest are white South Africans largely of British extraction. It wishes to uphold the courts and constitution, and demands an immediate general election. It wants to stay within the Commonwealth. It is willing to have South Africa a bilingual country, but fears that English may be crowded out of the schools, universities and government by the Afrikaans language, pushed by Afrikaner Nationalism.

This party opposes the abrogation of civil liberties and the withdrawal of the limited franchise rights for the "Colored" people which have been in existence for a number of years in the Cape of Good Hope Colony. It fears the encroachment of Nationalist dictatorship, and in the present crisis, has been building up a group known as the "Torch Commandos," headed by "Sailor" Malan, a cousin of the Prime Minister. The government charges this group with being "subversive," and there are ominous clashes between it and the police which are played up in the papers almost daily.

But the United Party would be split wide open if

the issue of assimilation between races and the extension of votes to all racial groups, whether outright or by a gradual method, should be pressed upon it. Consequently, on this question it is in a weak position as compared to the Nationalists' firm policy of segregation.

Magnitude of the Race Problem

Those who are familiar with race questions in the southern United States should realize that South Africa's race problem is far more acute. The estimated total population of South Africa is twelve million, and there are only two million five hundred thousand whites. Granted that the nine million five hundred thousand non-whites are not united, that they are without arms and unorganized, and for the most part amazingly patient, the whites know what a disaster it would be if these millions were to withdraw their labor. Such a fear, played upon by frequent news stories of crimes against whites, makes the white groups jittery. It intensifies the bitterness when the whites oppose each other.

If now the white parties should fly at each others' throats in exasperation, it would be madness. But when emotions get to the boiling point, madness can happen. It hardly looks as if such an extremity will be reached. If, however, the United Party were to be victorious in the next election, it would constitute an important gain. Its belief in law and constitutional procedure would leave the way open for peaceful methods of change.

The campaign of civil disobedience, along the lines of the crusades led formerly by Mahatma Gandhi in India and South Africa, has been dramatic and thus far singularly unaccompanied by outbreaks of violence against the white regime. Upwards of five thousand demonstrators, native Africans and resident East Indians, have violated segregation laws in a spirit of non-violence, and have suffered arrest. The campaign is led both by the African National Congress and the South African Indian Congress. . For once the non-whites have come together in strong, challenging action to show their unwillingness to accept a second-class citizenship.

Enlightened Whites

There are white minority groups and individuals who are trying to build a multi-racial society that will move in the direction of gradual extension of democracy and civil rights for all. These are the leaven. They are few, they are separated from each other by vast distances, and they contend against terrific odds. But they are valiant for truth. These groups have nurtured such persons as Alan Paton, Michael Scott, Senator E. H. Brooks, Hon. Margaret Ballinger, Mrs. A. W. Hoernle, the Rev. A. W. Blaxall, the Rev. H. P. Junod, the Rev. Ray E. Phillips, Dr. W. J. G. Mears, Dr. Ellen Hellman, Principal R. H. W. Shepherd, Dr. J. Muir Grieve, Dr. F. W. Fox, Maurice Webb, Dr. Alan Taylor, Bishop Wilfred Parker, Manilal Gandhi and Principal Mtimkulu. There are various others scattered about the country whom it was not possible to meet, and those who are named represent just a sample of nationally-known South Africans who are conspicuous for their service to a multi-racial state. There is a still wider circle whose names are written in heaven.

From where I'm sitting, tolerance is just a big word for peace. War can't get going where there's a sympathetic understanding of nation for nation, man for man, and creed for creed.

— Bing Crosby

The great secret is not having bad manners or good manners or any other particular sort of manners, but having the same manners for all human souls.

— George Bernard Shaw

To one in whom love dwells, all the world are brothers.

— Buddhist text

Has not God borne with you these many years? Be ye tolerant to others.

— Hosea Ballou

We have committed the golden rule to memory; let us now commit it to life.

— Edwin Markham

REMEMBER THE "UNIVERSALIST LEADER" IN YOUR WILL

In so doing, you make a perpetual contribution to the teaching of Universalism.

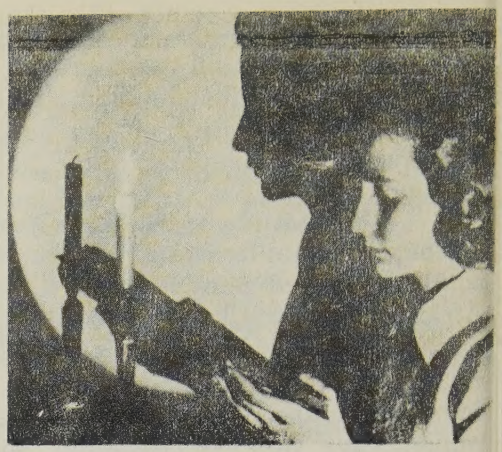
"I give and bequeath to The Universalist Publishing House for the support of *The Universalist Leader* the sum of $ .....

For further information, write to

Emerson Hugh Lalone, 108 Massachusetts Avenue, Boston 15, Massachusetts

Our Churches Observe Youth Sunday

Alice M. Harrison



YOUTH Sunday calendars and sermons have been coming into the youth office in great numbers.

From *Lyons, Ohio*, we learn that the young people conducted a panel discussion presenting the youth program of the church to the congregation. From *Medford, Massachusetts*, we learn that not only Youth Sunday, but Youth Week was observed. In *Waltham, Massachusetts*, in order to cement more closely the Universalist and Unitarian churches, the latter closed shop and both congregations worshiped in the Universalist Church. Part of the service was given to installing the officers of a newly-formed Waltham Liberal Youth. From the Universalist Church of the Restoration, *Philadelphia, Pennsylvania*, *Young People in Church and Community* was the sermon given by Ann Greene, an outstanding young person in the parish. In *Weymouth, Mass.*, Robert Rowell challenged the question *What Should Youth Be Doing in Church and Community?*

Sally Baines, of Colby College, who was a member of our work-camp at Maneto State Hospital in Illinois, this past summer, took the sermon in *Walterville, Maine*, discussing *Our Youth Unite in Service*. Charles Collier, Jr., of Harvard Law School (a member of our church in North Olmsted, Ohio, and former National UYF president) shared the pulpit with Leon Harper (former National AUY president) in the *Wellesley Hills* Unitarian Church, speaking on the proposed merger of UYF and AUY. Alice Harrison, director of Youth Activities, did a similar assignment sharing the pulpit with Rev. Robert Wolley of the Universalist Church in *Swampscott, Massachusetts*. Miss Harrison also had the sermon on February 1, in the Universalist Church in *Arlington, Mass.*, on the theme: *The Church Must Minister to Youth*. The rest of the service was beautifully conducted by the Junior-High youth of the Arlington Church.

In *Abington, Massachusetts*, the minister was on vacation and the young people carried the entire program. Fred Nash and Gail Hunter shared the sermon on *Universalism — in Faith and in Works*. From *Mukwonago, Wisconsin* we learn that new officers and a new advisor were installed in the service and that one of the young people gave the sermon. From *Hornell, N. Y.*, though they do not as yet have a youth organization, three of the Junior-High young people participated in the service and The Rev. Robert Sterling, new young minister spoke to the subject: *Despise Not Your Youth*. From *Fitchburg, Massachusetts*, we learn "that it was the finest youth Sunday they have ever had."

The following excerpts are taken from sermons sent in. Peggy Neess of *Wausau, Wisconsin* feels that "Our church, and every other church, in order to perpetuate itself and be a constant religious force in the community must awaken and maintain the interests of its young people . . . It may be possible that while adults will go to church because of a sense of responsibility, youth will not. Competition for the minds and the time of young people makes it imperative for all units of the church to attract and hold its youth . . . Many ministers overestimate the intelligence of the adults and underestimate that of the youth . . . Youth must help the church, if it expects to be recognized as a part of the church and have a voice in church policies and functions, they must work constructively for the church. . . . Young people today want a better understanding of religion, and they are looking to the church for answers to their questions: Who or what is God? Why do we worship? Is the Bible true? . . . That is what I think is so wonderful about living in America. We can choose our own cities to live in, the schools we go to, and best of all, the church we attend. We in this church are especially fortunate because we are given the opportunity and urged to think for ourselves and thus to develop high standards of Christian living."

Sheldon Papenfus of the same church developed

the idea of "the importance of the church in shaping youth's attitude toward life. He traced the growth of young people from their early years in the church school and laid great stress on the religious education program of the church. In answer to the question "How does the Church shape youth's attitudes, he said, "It provides a place where youth may meet to discuss, to argue, to work and to play. It provides adult leaders who like youth and are willing to bear with them. It provides a minister whose ability we respect and to whom we may also give our friendship and affection because he likes and understands young people . . . The lives of the people who are the church influence youth's attitude toward life."

Janet Beckwith at the Third Universalist Church, *North Weymouth, Massachusetts*, delivered a sermon on *The Brotherhood of Man*. She said in part, "Prejudice is not born in a child. It may be planted in his heart by his parents, teachers, or through his own reading. Man was created man. Different in color, different in religion but still *man*, wanting the same things out of life, and a chance to build a better world for his young. We have that better world because he works together, building towns, the nation, the houses, the skyscraper, the arching bridge and the streamliner — and no one asked was the builder black or white, was he Protestant, Catholic or Jew. That is, no one but the sick in mind. Yes, there were also the sick in mind, who in the old days threw the Christians to the lions, slaughtered the Jews in their homes, or drove the negroes into slavery. They live in our midst today also. They will smash a Protestant puplit, they will gang up on a Jewish boy or they will refuse a negro a job . . . As we travel through life, we must remember that we are not only the children of Man, but the children of God. In all our deeds, in all our thoughts, we must remember God created Man in his own image, not just white or black, Protestant, Catholic or Jew. God created *Man*. "

There will be still other churches observing Youth Sunday this winter and spring — and there are many from whom we have not heard. Let me say simply, The Universalist Church of America is proud of its youth, and takes heart in the freshness and strength which the young people add to the over-all work of Universalism. "Forward, shoulder to shoulder, fling the banner of youth, on through worship and service, to the glorious truth. Light of our torch wide shining, colors always unfurled. Strength, vision and courage we pledge to the life of the world."

"SPEAK YE COMFORTABLY"

Walter Royal Jones, Jr.

We see no incompatibility in the disciplined search for truth, the dispelling of illusion wherever possible, and the hope for obtaining comfort and strength. Nor is this so far from one of the older testimonies of Christianity, wherein the Spirit of Truth, which is to disclose all things to the disciples, is also called the "Comforter". Truly, we believe it to be so.

Do you mourn the loss of a loved one? Do you struggle with some inconstancy in your very character, so that you seem a traitor to your own better self sometimes? Do you labor under a weight of anxiety for what may come to pass in this challenging, but also rather frightening age when men have so much power over nature, and so little power over themselves? Do you, then, seek words of comfort, and the ministrations of religion, and wonder if our Universalism has anything to offer you?

You do well to ask, and not vainly. Here is our word of comfort and ministration: a teaching of Christianity, *but not of Christianity only*, for it has been spoken and demonstrated by many saintly persons and great seers of our human family, from many nations and ages.

Those who give comfort, find comfort. There is no magic nor miracle save this. You are not alone either in your need for comfort or in the power within you to give it. All we, gathered here, who share your concern, are with you. And our presence in worship and help is a testimony that in spirit all mankind is with you, both in your need and in your hope. And the one-ness of mankind with you, is a testimony that the eternal spirit of God, the spirit of Truth, the Comforter, is with you. You are not alone. If you will give comfort to others, you will find the source of comfort within you.

This is our word. And our ministration—the sublime act of common worship, the inclination of our spirits in that prayer which is common to all, which all words convey and no words convey: but which is nobly suggested in the prayer of consecration in our Communion service, echoing the words of St. Francis:

"Let the wine here outpoured be to us a token of the self-forgetting good which men must needs do for others, if they are to share the fullness of the divine blessing. And let us offer ourselves not to be ministered unto, but to minister.

Government by Investigation Is Dangerous to Democracy

OPERATING on the principle of federal democracy for more than a century and a half, this country has grown great and strong. Our strength has resulted first, from the fact that the national government has been held within reasonable limits by virtue of having its powers delegated to it by semi-autonomous states. Home rule in matters involving the states themselves has helped mightily to guard democracy. A second factor in our growth in strength has been the system of checks and balances under which executive, judicial, and legislative branches of government can prevent any one branch from becoming an instrument of oppression of the people.

This system has operated with admirable flexibility and such usefulness that it has enabled the American people to develop a democratic way of life that, while imperfect, is still precious beyond words to describe.

Our governmental system has left great areas of important activities to volunteer extra governmental machinery. These areas cover education, social welfare (exclusively until recently), medicine, the profession of law itself, and the church.

All of this is changing and changing at an alarming rate. A paragraph in President Eisenhower's State of the Union Address highlights this change. The President, speaking about the recent history of ferreting out subversive and disloyal elements in government, said,

"The primary responsibility for keeping out the disloyal and the dangerous rests squarely upon the Executive branch. When this branch so conducts itself as to require policing by another branch of the Government, it invites its own disorder and confusion."

This is certainly a timely word well-spoken. The past few years have witnessed what could in time become a fatal breakdown in our democratic system of government by executive, legislative and judicial branches that both balance and check each other. We, therefore, are greatly heartened by President Eisenhower's forthright leadership in this matter.

We earnestly hope that the administration leadership will put an end to the unreasonable and dangerous flood of congressional investigations. Our present governmental powers are ample to do the job of protecting us against subversives and traitors. We have police and courts and grand juries, both state and federal. They can and should do the job.

We are, therefore, opposed to the proposals to investigate our colleges for subversive influences and persons. We yield second place to no man in our opposition to both communism and fascism. In our own personal record is active opposition to communists and party line boys long before headline hunting politicians discovered the advantages of being on subversive activities committees. The same could be said for scores of college professors and administrators.

We believe that the colleges should do their own policing. We believe they will do it more justly and more effectively if left alone. Moreover, we know at least one instance when a college fought the battle against communism on its faculty when it was most unpopular to do so.

We believe that there is real and imminent danger that, if private college professors and administrators are called up by all powerful congressional investigating committees, we will open the door to confusion that may well be disastrous for all. From investigating the colleges, it is just one short step to investigating the bar associations, the medical associations, and the churches. From such investigations will flow wild headlines. The headlines will contain accusations. Before the defendants have opportunity to defend themselves, the accusations will be regarded by the superficial reading public as sure evidence of guilt. The results are fearful to contemplate.

The congressional investigating committee has a proper place and function. The place and function is not investigation of all organizations, public and private.

For the welfare of this country we need more legislators who will attend more to their primary function of legislating and leave the work of security and law enforcement to those who are charged with these responsibilities, the police, the courts and the grand juries of the land.

THIS IS YOUR LENTEN LABOR

IF UNIVERSALISTS are true to their religion, they will not be bothered about "giving up" this or that little pleasure or satisfaction as a Lenten discipline. They will give up *much* of their ordinary leisure and recreational activities without much thought about those things, and certainly with no great sense of virtue in the process.

Why? How Come? The answer to both questions is that Universalist laymen and laywomen will be very, very busy *bringing new people into their churches* and acquainting these folk with the great gospel of Christian Universalism.

This, after all, is nothing more than "your reasonable service". Universalism has helped you. More, *Universalism is helping you* to live every day. Universalism gives strength and joy and meaning to your life. So then, get out into the highways and byways of your town and tell the folks who need Universalism about your religion. Take them to church with you. Introduce them to your minister. Talk religion with them.

Your minister cannot make Universalism grow in your town if he is all alone on the job. With the full co-operation and the loyally continuous help of the minister by his lay folk, Universalism is bound to grow in your town.

Lent is no formal fast for Universalists. Lent is loyal labor, enthusiastic evangelism for this growing religion of growing persons.

Universalism says peace and decency and sanity are possible because man under God is invincible.

You are the voice of Universalism in your neighborhood. You can make Universalism grow in your town. This is your Lenten labor.

DETAILS OF THE FEDERAL UNION PLAN

THE Universalist-Unitarian Commission on Federal Union has issued an interim report containing details of plans for Charter and By-laws of the corporation to set up and administer areas of work to be assigned it by the American Unitarian Association and The Universalist Church of America. The report also specifies the actions which are to be voted at the Andover meetings of the denominations next August.

This report should be read carefully by every Universalist and Unitarian who is called on to vote on the project in his local parish.

Whatever our attitude toward Federal Union, here is the latest report of our commission. The commission has worked long and hard. Its members offer the result of their labors and in good faith ask for suggestions. The democratic process demands that we do our part by thorough study, discussion, suggestions, and intelligent voting. The columns of this paper are open to all who wish to discuss the questions involved fairly and impersonally.

The commission recommends as a name for the proposed new overhead corporation, "United Liberal Church Council". With this we have no quarrel, but we do see possibilities of confusion in Canada which already has a "United Church". Federated Liberal Church Council or Council of Federated Liberal Churches would avoid confusion and would be more exactly descriptive .

HELP FOR HOLLAND

WE believe that Universalists in every one of our churches will respond to the call of our Service Committee for funds for Netherlands flood relief.

The first need, of course, was for blankets and clothing for the immediate relief of those made homeless by the waters. The greater need now and for some time to come is funds .

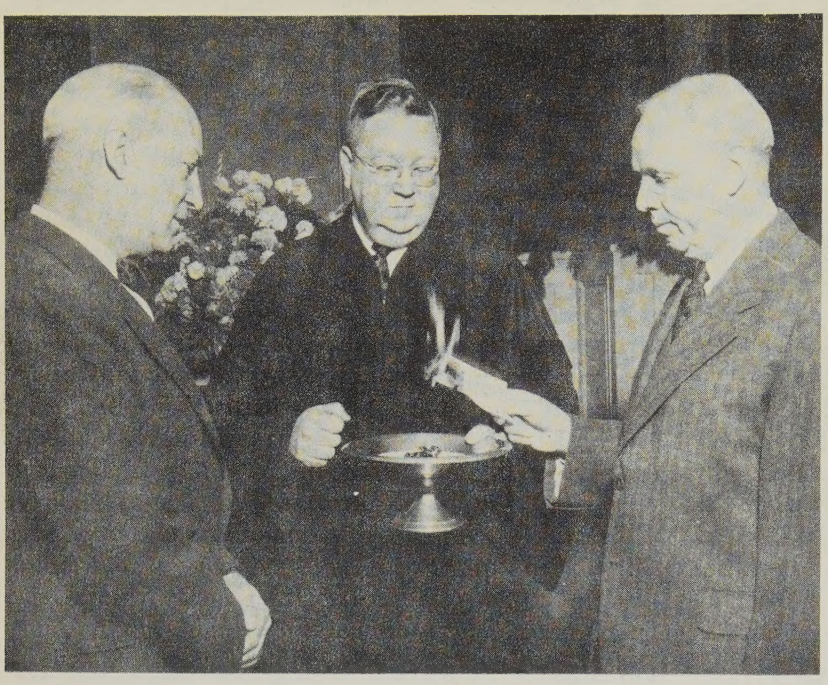
Send your contribution to Mr. Fisher at Headquarters. He will see that it is channeled promptly to the job. We are fortunate in our fraternal relations with the great liberal church, Die Gemeente, in Amsterdam, and its minister, the Rev. Harry Frater-Smid for Mr. Smid has consented to act as agent for the Universalist Service Committee. This means transmitting aid in the most efficient manner and at the least cost.

Your church offers you the means to help the victims of the greatest flood disaster in hundreds of years.

Touch not my lips with the white fire
From the glowing altar of some peaceful shrine.
Thrust not into my hands the scroll of wisdom
Gleaned through the patient toil of centuries;
Give me no finished chart, that I may follow
Without effort or the bitter taste of tears.
I do not crave the comfort of ancient creeds,
Nor the sheltered harbor.
Where the great winds cease to blow;
But winnow my heart, O God, torture my mind
With doubt. Let me feel clean gales of the open sea,
Until Thy creative life is my life and joy;
One with the miracle of spring and growing grain,
The yearning of my fellowmen and endless reach of stars.

— ALFRED S. COLE

Persons and Events



MINNEAPOLIS UNIVERSALISTS BURN THE MORTGAGE. At the Sunday morning service, December 28, 1952, Lyndon M. King, past president (left) applied the match, Dr. Carl H. Olson, Rollin G. Andrews, president holding the note. This marks the clearing of all indebtedness on this two hundred thousand dollar church, the cornerstone of which was laid May 23, 1948. Mr. Andrews is the son of a Universalist minister, the Rev. Mary C. Andrews. (Minneapolis Star and Tribune photo)

SALEM UNIVERSALISTS DRAMATIZE LIFE OF CLARA BARTON. Left to right, Mrs. Frank H. Fowler, Mr. Fowler, Mrs. Frederick W. Thomas, and Mrs. Charles A. Caverly. This interesting mid-year event served the double purpose of stimulating interest in the local Red Cross and advertising the work for diabetic children done by the Association of Universalist Women at the Clara Barton Camp, North Oxford, Massachusetts.

(*Salem Evening News photo*)

Universalism in Reading

Henry W. Felton

How a busy minister and an alert congregation serve the contemporary needs of the community.

PROBABLY no Universalist church in the nation presents a more challenging and diversified program that the Church of Our Father, Reading, Pennsylvania. The Universalists of Reading not only do things together; they do their utmost to do things with other people in their city.

Reading's Universalism flows out over the life of the city which it has served for over one hundred and twenty years. It is interested in people and the various needs of people. It tries to live and to help others to live.

When a small group of Greek Orthodox Christians (sixty displaced immigrants) found themselves without a place to worship, Reading threw open its doors to them, and said, "Come, worship here". This small group meets regularly in the chapel of the Church of Our Father. They were allowed to place their dedicated altar and other objects of worship where they want them in the chapel.

The Golden Age Club meets every Friday and is now raising funds for a *Ceiling Reader* for a patient in St. Joseph's Hospital. The Sunshine Corner Club is doing a splendid work to brighten the lot of the shut-ins of Reading. The Hobby Club is interesting the boys and girls in things that keep idle hands from mischief.

Then there is the *Community Players*, the oldest organization of its kind in the country, of which Fred Keiser, moderator of the Reading church, has long been a guiding light.

The Reading church advertises its services to the community. It uses some paid advertising. The daily newspapers have been very helpful and cooperative in giving plenty of space to newsworthy events occurring in the church, which is almost every week.

This applies more particularly to the public forums, which have been outstanding. "We have found the public forums to be of inestimable value to our church," states Mr. Keiser, the moderator. "They help not only the church, but the community. In those times of low ebb for the church, a public forum on a vital, timely subject has been a stimulating factor. We have had a good attendance on the average. Newspaper publicity has been of the greatest help to us. The meetings are held on Sunday afternoons and the papers have been glad to print the stories in the Monday morning edition".

Reading has found from experience that forums have a greater drawing power when a local subject is used. People are interested in their local problems.

The subject discussed on Sunday afternoon, November 30, was *Do We Need a New Spirit in Reading?* The invited speaker was Thomas K. Leinbach, superintendent of the Community General Hospital in Reading. The topic struck home to people who usually take a conservative viewpoint on this particular question. The largest crowd of all came out to hear the question debated, *Should Reading Own Its Own Power Plant?*

Originally the forum followed the plan of using the same subject for four successive weeks, discussing different phases of the subject each week. Now, once each month, one unrelated subject on a timely question is used. The forum debate, December 14, between Congressman Rhodes and Darlington Hoopes, recent Socialist candidate for President, attracted much interest and comment.

The church uses a small paid advertisement to attract people to the forum. Thirty minutes is allowed the speakers and the same time for questions and answers. All speakers are local, no collection is taken. With the forum preceding the service of worship, and a buffet luncheon immediately following, many who attend the forum stay for church.

The pastor of the Church of Our Father, Reading, is the Rev. Harvey Swanson, who is also the pastor of The Church of Our Father, Unitarian, of Lancaster, Pennsylvania. Mr. Swanson possesses a keen, magnetic personality and his work at the Reading church is by no means over-shadowed by the public forums and other activities of his three churches. He is also the minister of a church in Harrisburg, Pennsylvania.

A regular part of his ministry is a consultation service which is open for the people of his churches. His sermons challenge and inspire. You will observe such topics as the following in the church bulletin: *Do You Feel Sorry for Yourself?*, *Are You the Victim of Your Moods?*

The de Benneville Story II

Pennsylvania German Universalism

Albert D. Bell

DR. BENJAMIN RUSH, a signer of the Declaration of Independence and author of the 1790 Universalist profession of faith, has been called *the Tacitus of the Pennsylvania Germans*. His tract of 1789, *An Account of the Manners of the German Inhabitants of Pennsylvania*, was written in their defense when they were being harassed by demagogues.

Benjamin Franklin was once a bigoted foe of these good people. His prejudice blinded him to the self-contradictory nature of his hysterical complaints against them. In a letter to Peter Collinson, May 9, 1753, Franklin said, "Those who come hither are generally the most stupid of their own nation". Two paragraphs later, he wrote of these allegedly stupid people, "They import many books from Germany, and, of the six printing houses in the province, two are entirely German, two, half German and half English, and but two are entirely English. They have one German newspaper and one, half German". Franklin neglected to mention that he tried to operate a German language newspaper in competition with that of Christopher Sower. Continuing his diatribe, he told Collinson, "I remember when they modestly declined intermeddling with *our* elections; but now they come in droves and carry all before them except in one or two counties . . . All the advantages *we* have, will, in my opinion, be not able to preserve our language; and even *our* government will become precarious". Many of those whom Franklin attacked, and their parents before them, had been born in Pennsylvania. The Germans had come to Pennsylvania by invitation of William Penn, beginning seventy years before the date of that letter; but Franklin would have deprived them of the right to participate in the government of their home Province! The unreasonableness of his prejudice is emphasized by the fact that he, himself, was not a native Pennsylvanian. He had come to Philadelphia as a hobo, and much of his success was due to the patronage of Pennsylvania Germans.

Franklin's ignorance of the frightful conditions from which these people had fled, and his own background of New England town-church political religion, made him unsympathetic to their liberal religious views and rejection of ecclesiastical authority. In the same letter to Collinson he wrote, "Their clergy have very little influence on the people, who seem to take pleasure in abusing and discharging the minister on every trivial occasion . . . They are under no restraint from ecclesiastical government."

Fortunately, for all concerned, Franklin became civilized, rid himself of his crotchety prejudice, and developed enough understanding and appreciation for Pennsylvania Germans to publish many of their proverbs as his own. Later in life, he was a patron of one of their seminaries of learning. They, in turn, were so gracious that they named it in his honor.

Dr. Rush, on the other hand, never was deceived by slanderous interpretations of the Pennsylvania Germans, their religion, or their culture. He advised the legislators of the state to "learn from the history of your German fellow citizens, that you possess an inexhaustible treasure in their manners and arts. Do not contend with their prejudices in favor of their language. It will be the channel through which the knowledge and discoveries of the wisest nations of Europe may be conveyed into our country".

Of those with whom Dr. de Benneville was classed, Dr. Rush wrote, "The Separatists reject the ordinance of baptism and the sacrament of *the supper;* and hold the doctrine of the Friends, concerning the internal revelation of the gospel. They hold with the Dunkers, the doctrine of universal salvation. The singular piety, and exemplary morality of these sects, has been urged by the advocates for the salvation of all mankind, as a proof that the belief of that doctrine is not unfriendly to morals, and the order of society, as has been supposed".

It was the plea of Dr. Rush that these sects be cherished with peculiar tenderness. "Protect them as the repositories of the truth of the gospel, which has existed in every age of the church, and which must spread over every part of the world".

Dr. Rush said, "Perhaps those German sects of Christians among us may be preserved by divine providence *as the centre of a circle, which shall grad-*

ually embrace all nations of the earth in a perpetual treaty of friendship and peace".

That could have been the status and mission of the Universalist denomination when it was founded in 1790. Rush and the Pennsylvania German universalists were convinced of the fictional nature of the doctrine of everlasting punishment. They were willing to entrust their fate to God's care, here and hereafter, while doing His will as it was revealed to them by the Inner Light. The salvation of living persons from the actual miseries and torments of hellish conditions on this earth was their primary mission. No universalists, before or since their time, have had more enthusiastic faith in the ultimate triumph of "the Infinite and Everlasting Love who is *called* God", or more confidence in the attainment of universal peace and freedom.

"Unfortunately, the actual founders of our denomination lacked the intellectual capacity, vision, and faith to comprehend that kind of universalism. While they went through the motions of adopting the social and educational program proposed by Dr. Rush, they promptly forgot it and returned to the exciting sport of fighting the imaginary flames of a mythical hell. Dr. Rush did not join the new denomination and the Pennsylvania Germans ignored it.

As stated in the last article, the radical Pietists had an aversion to formal statements of beliefs, and a profound distrust of ecclesiastical authority. No appended liberty clause could satisfy their conscientious objections to creeds. They accepted their freedom as a natural right. In their opinion, any *guarantee* of it implied that freedom was a revocable privilege, granted by some human authroity.

Count Zinzendorf's laudable scheme to unite the Pennsylvania German sects, almost fifty years earlier, was doomed to failure by the same objections that were encountered by Murray, et al, in 1790.

The universalist character of those sects, *circa* 1742, is further confirmed by Zinzendorf's willingness to include in the creed of his proposed united church a statement that Jesus is, "not only the Saviour of the faithful and the atonement for their sins, but also the atonement for the sins of the whole world and the Saviour of all men".

Some pietists, notably the Moravians and later the Methodists, seemed to realize that the doctrine of the Inner Light would nullify that of the Atonement unless the latter could be protected by a creedal statement. That fear was expressed as early as the 1690's among the Friends, by George Keith and his followers. The Friends declined to adopt a creed. The Keithian schismatics were absorbed by the Baptists. Keith later became a clergyman of the Church of England. The Moravians, Methodists, and Friends sought to standardize religious experience within their respective households of faith by the imposition of rules of Discipline. The radical pietists, on the other hand, were uninhibited followers of the Inner Light.

The spiritual climate of Pennsylvania was not so bleak as John Murray tried to picture it. When the Church of England was reorganizing itself as the Protestant Episcopal Church after the Revolution, it tried to eliminate the clause, "he descended into hell" from the Apostles' Creed, and to discard the Nicene Creed, *in toto*. Universalism, as such, had few enemies. The opposition that Murray encountered was directed against his personality, methods, and cumbersome theology. He was called, "*the shrewd and eccentric John Murray*", by Philadelphians until after he made a fiasco of his church lottery in 1808. Then, he forfeited the more-or-less complimentary title of "*shrewd*" and whatever claims to leadership he had in that area.

Lack of time and space prevent the full discussion of Pennsylvania German universalism, but the presentation of a few more facts may help to illuminate this colorful setting in which Dr. George de Benneville lived and worked from 1741 until 1793.

All streams of religious thought flowing into Pennsylvania German universalism were heavily tinctured with the teachings of Caspar Schwenkfeld von Ossig (1489-1561). Dr. de Benneville was a friend of the Schwenkfelders in Europe and America from 1733 until his death. He shared many of their views, such as, "In Christianity there can be no standing still; there must be progress and growth; let no one allow his mind to be bound by creeds and articles of faith so that he may not accept something better. . . . The dissensions in Christendom are due to insistence upon the superficialities of religion and the literal interpretation of the scriptures. . . . The scriptures must be interpreted spiritually. . . . The Bible belongs to the perishable things of this earth; it must not be idolized. . . . Christian unity cannot be built on creeds, but it must be built on liberty of spirit, faith, and a free conscience. . . . Civil authority or the state has no jurisdiction over the Kingdom of God; it has no right to rule the conscience. . . . The mind and conscience must be free and unfettered by human creeds and authority."

It is of interest to us that "the philosophical writings of the restorationists, Christian Edelman

(1698-1767), and Jane Leade (1623-1704), as well as those of Jacob Boehme (1575-1624), which in some respects showed Schwenkfeld's influence," were read by some Silesian and American Schwenkfelders of the eighteenth century. This is mentioned only to show the free exchange of ideas among the Pennsylvania Germans.

Those who believed in universalism and those who didn't were good-natured about their differences of opinion. They didn't torture themselves or their neighbors with silly dogmas that no one could prove. Since they were not literalists they could not get into unpleasant arguments over precise definitions of religious terminology or symbols. If the spirit of a man or his ideas was motivated by love, allowances were made his mode of expression.

The relatively few exceptions to these general statements serve to strengthen the impression that the faith of the radial pietists was conducive to vigorous health of body, mind and emotions.

Those of you who are familiar with the gay and colorful art of the Pennsylvania Dutch radical pietists will recognize that it could not have been produced by people filled with morbid fears about their eternal salvation. This is *religious art* at its best; a free interpretation of the traditional symbols of *positive* religious qualities, conditions and aspirations. Vines of unity, doves of peace, roses of beauty, lilies of purity, birds of freedom, hearts of love, trees of life and growth, fruits of fulfillment, leaves and wings of protection, sunbursts of enlightenment, and similar symbols of Biblical origin and ecclesiastical usage were employed; but none of the morbid symbols of orthodoxy appear in this art.

It had all of the boldness and simplicity of line and color, uninhibited freedom, and creative enthusiasm that modern artists strive to express. Natural objects were suggested, rather than copied, with a lavish use of imagination. Their art was as far ahead of its time as their concepts of religious liberalism. Dr. Rush regarded it as one of the treasures of the state, for he understood its significance.

The same creative initiative is seen in all of their arts, crafts and skills. Each member of a family had some special talent that was appreciated and encouraged by the others. Everything that was produced was decorated, and every design was an original creation of the artist. At Ephrata Cloisters, where many of the best examples of this art were produced, it was the rule of the founder, Conrad Beissel, "We must not borrow from each other because the power to produce rests within everybody."

In recent years, hit-and-run writers have strewn the literary highways with mangled bodies of truth about Pennsylvania German symbolism. The facts that have been run down seem to have been backed over and run down again, judging by their unrecognizable condition! One of these is the myth that the colorful symbols on Pennsylvania Dutch barns were placed there to thwart the power of witches; and another concerns the alleged "painting of false doors and windows on barn walls to frustrate evil spirits".

Actually, the decoration of barns was just another testimony to the people's love for beauty. Since it was contrary to their spirit to copy other people's designs, a particular farm could be identified by the symbols displayed upon its barn. The judicious use of paint supplied whatever balance that the architecture may have lacked; hence the false doors and windows!

If the Pennsylvania Germans had believed in witches, it is to their everlasting credit that they hanged none. A decorated barn is much prettier than a decorated gallows.

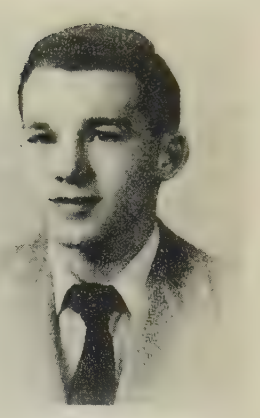
Hexagonal designs do not indicate a belief in witchcraft. The best-known symbols of Jews and Christians, the star of David and the chi-rho symbol of Christ, have six points.

Old religious literature of all faiths features the personification of vices and virtues. Much of our common speech cannot be interpreted by literal dictionary definitions; and some modern vulgarisms are shockingly unscientific from the biologist's point of view. The use of the word "impact" to describe the negligible effect, if any, of an insignificant idea upon a handful of people, is far more ridiculous than to describe a *hatemonger* as a *witch*. The Pennsylvania German use of the word *spirit* (geist) was no different from that in vogue among modern religious liberals. They believed that the spirit of love, life or light was real in the same sense that we do. The same is true of the *evil spirits* of hatefulness, anger, and greed.

The scientific knowledge of the old radical pietists has been outmoded, to a great extent. But do not allow yourself to be deceived! Their leaders included graduates of the best universities of Europe; the best scientists and most advanced religious thinkers of their times. Any superstitions that they had were also shared by the most enlightened scholars of the period, including those of Anglo-Saxon ancestry.

Universalist-Unitarian Youth Help Make a Dream Come True

George E. Ulrich



THROUGH affiliation with IRF, an organization of free religious liberals from America, Holland, Switzerland, Denmark, Czechoslovakia, and England, the Universalist Youth Fellowship and the American Unitarian Youth are at last showing their parent churches that they also have international interests. Although we have participated in this field since the original organization of International Association for Religious Freedom in 1907, we are now completing the beginning of our first concrete step toward combining and evaluating our methods, ideas, and hopes with liberal youth of other nations.

I am referring to the dream of establishing an international college which will cater to liberal religious young people from all over the world, have an extensive program of curricula and extra-curricula, and be financed by low expenses and a large amount of co-operative work by the students. The college will provide the community of religious individuals with means for developing themselves and realizing their important roles in the world *as* individuals.

Only a dream you say? Then here is a dream that is coming true. Since 1949, when the project was first envisioned in Switzerland by the IRF delegates meeting there, the interest and enthusiasm of those few (including Eileen Layton, now president of AUY) have been transmitted to the youth back home. National committees have been established to advertise and seek financial and moral support for the college, and study camps have been set up and well-attended to discuss the problems involved.

The next step was to purchase the necessary buildings in a campus area so as to give the college an identity. In Switzerland, in a beautiful valley surrounded by lofty Alps, there is a small town, Churwalden, which is becoming as excited as we in the hope that the campus will be established there. The people have offered, for a very reasonable sum, a hotel and grounds built before the War. The climate is healthy and inviting; there is a swimming pool, a brook, and (need it be said?) some of the best skiing in the world.

A name was needed. The suggestion, *Albert Schweitzer College*, was enthusiastically approved. Dr. Schweitzer graciously permitted the use of his name and expressed his appreciation and support of the ideals upon which the college was founded.

How will UYF benefit from the Albert Schweitzer College? Who can say what the immediate reward will be? We aren't buying stocks or securities; we are making an investment in ideals. We are taking a step forward, broadening our scope. Direct results may be hard to see at first. Some interested UYFers and AUYers will have to go to Europe and attend classes for the first academic year this next fall before we can judge our actual success or failure.

The younger members are not left out of the picture by any means. Two general courses will be offered, one for the age group of sixteen to eighteen years and one for the young adults. Interest should lie within reach of all UYFers, for most of them are already preparing for college, and they will find a great opportunity in this still definitely growing institution.

The project seems to us properly congruous to the larger purposes of the work that the Universalist Church is doing through the Service Committee and the AUW, and yet it is something that only the youth can do. For too long a time the UYF has kept its activities confined to serving its own purposes here in the United States. Therefore, let us strike the iron while it is hot. We can and should also serve with those beyond our national boundaries, who, like us, would keep the modern ideals of liberal religion alive, but who, unlike us, have tremendous obstacles such as political tension and religious tradition to overcome. The College will not duplicate the work of other Universalist projects. It is an effort not only toward world-wide understanding but also, an attempt to enable liberal religious young people to obtain an international

education by co-operative methods.

How is UYF going to take advantage of this opportunity? We're going to see that those UYFers with the sincere desire to study at ASC get some financial help either from our state organizations or from individual churches. The total cost per year will be less than two thousand dollars (travel included), and that should make it possible for many, we hope, to help themselves to a large extent. On their return they will speak to our local groups and conventions, and we have a hunch that's all the advertisement the College will need.

But that is getting ahead of ourselves. Right now we have to get the campus ready for its first student body. The building itself must be paid for sometime. The furnishings for the thirty rooms and the kitchen equipment must be purchased immediately, and some plumbing remains to be done. These immediate expenses are estimated at twelve thousand dollars, half of which Switzerland has already raised on her own. The Americans have set their goal at four thousand dollars to be sought through foundations, groups, and individuals. Murray and Channing college-age youth groups are presently buying "bricks" for the work. AUY itself has given one hundred and fifty dollars. UYF regretfully could not include the project in its budget, but we are selling "bricks" with all our energy.

If a group wishes to buy a brick, it send twelve dollars and fifty cents to c/o International Religious Fellowship Committee, 25 Beacon St., Boston 8, Massachusetts. Individual bricks are being purchased for five dollars each. Anyone can help and everyone is urged to take at least an interest in AUYF's new experiment. If you buy a brick, you'll be in on the ground floor with us in what we hope will be a lasting monument to the ideas and works of liberal religion.

STRENGTH WITH WISDOM

We must be strong in arms. We must be strong in the source of all our armament—our productivity. We all—workers and farmers, foremen and financiers, technicians and builders—all must produce, produce more, and produce yet more.

We must be strong, above all, in the spiritual resources upon which all else depends. We must be devoted with all our heart to the values we defend. We must know that each of these values and virtues applies with equal force at the ends of the earth and in our relations with our neighbor next door. We must know that freedom expresses itself with equal eloquence in the right of workers to strike in the nearby factory—and in the yearnings and sufferings of the peoples of Eastern Europe.

As our heart summons our strength, our wisdom must direct it.

There is—in world affairs—a steady course to be followed between an assertion of strength that is truculent and a confession of helplessness that is cowardly.

There is—in our affairs at home—a middle way between untrammeled freedom of the individual and the demands for the welfare of the whole nation. This way must avoid government by bureaucracy as carefully as it avoids neglect of the helpless.

In every area of political action, free men must think before they can expect to win.

In this spirit we must live and labor: confident of our strength, compassionate in our heart, clear in our mind.

In this spirit, let us together turn to the great tasks before us.

—President Eisenhower

A PRAYER

Creative and eternal spirit to whom we turn from generation to generation, come to life and power within us, for at least this moment, to enlighten, and temper, and sweeten the hours and the tasks with which we are each and all confronted.

We seek that dedication of mind that will enable us to objectify in truth what we are, that we may pursue our labors in freedom from wishful thinking, from paralyzing discouragement, and from ensnaring conflicts. We would recognize the sovereignty of the best that is in us, and its right to dictate to our weaknesses, whatever they may be. We would see the pageantry of the world, at once beautiful and tragic, with good will and honest minds, and find for ourselves the clear intent and the courage and the patience, for which the service to which we are dedicated calls.

Let our hearts know such refreshment in worship, as will make us as young and potent of life as the smelling bud and the stirring grass of the spring day, and as beautiful as the song of birds, and the glory of new blossoms, fresh from the womb of the earth. Amen.

—Angus H. MacLean

Liberalism and Truth in Universalism III

Frederick C. Dommeyer and Theodore A. Webb

Part VIII

IN OUR inclusive fellowship, there are as many centers of conviction as there are people. A number of important schools of thought, interestingly divergent, are heartily and healthily maintained. A serious criticism the present writers have of Universalism in our time concerns the sad and tragic lack of articulation of these centers of conviction.

Are there theists in our Zion? Who are the advocates of a theistic position? Are there humanists? Are there naturalists, idealists, supernaturalists, mystics? What do they wish to teach us? What human needs do they meet? How do they propose to win the day? Of what are we trying to convince each other? Perhaps theology, ideas concerning God; eternity, sin and salvation are not important. What is? Shall we not encourage spokesmen to give voice to their views in this regard? Who are the eclectics espousing the cause of the unities and universals?

The writers hope it may render a service if we make a few brief statements as though ourselves advocating some of the schools of thought. We have chosen to be sermonic rather than academic in interpreting these views. The theology of ministers and laymen is not often communicated in a definitive manner. People in the pews rarely identify the theological position maintained by their minister. They only know he does or does not say things helpful to them.

Schools of thought have their advocates. In characterizing what they might say, we are merely trying to approximate. The sermonettes which follow are the words of the authors who have arbitrarily chosen to preach briefly about some of the major theological concepts such as God, Jesus, sin and salvation.

The more orthodox in our fellowship who, with modifications, cling to the tradition and theology of the Christian Church might speak thusly . . .

> What is the comforting thought in these days of great discomfiture? It is that there is an eternal Spirit, loving and all-embracing; a Spirit raining affection on the good and the bad, the just and the unjust.
>
> Bursting forth as a flower, unutterably lovely out of an evolving human race was an *illustration* of this *lovingness of the universe.* This illustration has a name; Jesus. So close to the imagined reality of a Spirit of Love was the love expressed by him in word and deed that the simple and devout call him God. We want to know this God. We feel that if any person or experience can convert us to a more loving being, it will be Jesus. If our life is to be exploded into a dynamo of helpfulness and constructive good will, we will be helped by knowing Jesus and his teachings.
>
> What is the sin we indulge? It is highly personal and has spiritual consequences . . . There are great expectations which urge us all to excel ourselves as we were yesterday—unkind, impatient, thoughtless—and, obeying God's laws, to be better today. We do not always succeed. We refuse to go the better way since the lesser good is expedient. Refusal is our chief sin.

These few lines are sympathetic approximation of part of the faith of a large segment of Universalists. If there are any who wish this emphasis made, then let us seek out those who plainly and happily preach this kind of faith. Let it be a song, long and loudly sung. Let poems be penned, let lyrics be written and hymns composed, strengthening, as they minister to, those persons to whom this emphasis is meaningful. This is one of the centers of conviction in our Church, Universalist.

Secondly, there is the thesis of the theistic humanist who might be called an attitudinarian. The writings of Angus H. MacLean would seem to indicate that this is his emphasis.

> What is important to you and me today? What is important to our growing children? *Attitudes* and *adjustment.*
>
> With all our theology, with all our profession of faith in God, we may yet be crotchety old buzzards or shortisghted Republicrats. Why? Because a set of beliefs about God and Jesus has served as our religion! Beliefs about God do not orient or adjust persons to life.
>
> The healthy and well-adjusted person with a constructive, tolerant attitude is the end-product we seek; not a person who has acquired the "right" theology. Come, therefore, and let us reason together. Out of the matrix of life's experiences, let us form and shape exemplary at-

titudes. Let us learn to make happy adjustments in a limiting world.

Ultimately, religion is a *religious attitude:* ethical, wholesome, outgoing, intelligent, and loving on the part of persons. Becoming religious, then, is an inner and personal achievement. For each of us, it is gathering up the frayed ends of every day life and weaving them into patterns and designs beautiful and symmetrical. What shall I, yesterday's failure, do with this new day? I shall be religious by adjusting ethically to the myriad life-situations and by developing a wholesome attitude toward life and my fellowmen.

It may well be that you and I, in learning to orient ourselves properly, will become firm and fervent believers in the existence of God, of a Totality, a Being, a Spirit of Love. But let us grow from less to more in our knowledge and experience of that Divine Being. We are born with "infinite ignorance" says one philosopher. Let us not impose a faith or knowledge discovered by another upon the "ignorance" of a growing child, *whose time for discovery has not yet come!* Let us not insist upon belief that cannot be conscientiously held and intimately felt and known.

There is mysticism in our Church, Universalist. Sometimes a kind of mysticism has broken the bonds of our orthodoxy wherein Universalism is shaded beneath the umbrella of Christianity. This kind of mysticism has recognized an aspect of truth as Evelyn Underhill has stated it, "We cannot honestly say that there is any wide difference between the Brahman, Sufi, or Christian mystic at their best".

We find elements of mysticism in Raymond Baughan and Albert Ziegler, in Sheldon Shephard and Sheldon Christian, all Universalists. In Raymond Baughan particularly, we perceive an unadulterated mysticism that does credit to Universalism.

Religious and aesthetic mysticism, and a kind of mystical coalescence with nature have different types of messages. A brief paragraph is devoted to each of these three categories as follows . . .

I

Are we discouraged when we view the world about us? We find in this world, division and destruction, hatred and bitterness. We cry peace, peace and there is no peace. But peace is discoverable! The troubled rivers of water that bubble and heave and leap down over the jagged land flow into quiet, pacific oceans. So the soul of man, troubled and afflicted, seeks and finds solace in the Source of all things living. Here is peace. "Seek and *ye* shall find".

II

Have you ever stood before a marvelous creation of man and been lost; enraptured, been as though you were not? The tale has been related of a young woman who had read and studied about *Notre-Dame de Paris*. When she was able to visit that magnificent structure, she stood within the doors, looked at the beautiful surroundings, was overcome and lost consciousness. An unusual occurrence to be sure, but this kind of sensitivity to the beauty of line, form, color and strength is something that is ahead for you and me. "Seek and ye shall *surely* find".

III

We cannot exhaust the givingness of earth. How generous and prolific it is. Earth gives not only corn and beans, trees and flowers. It not only purifies the water seeping out its veins. Stand upon a high mountain and see the earth! Meditate upon it! *Earth gives us a religion!* Once feel your kinship with earth and you will exult with James Stephens as he says,

I bent unto the ground
And I heard the quiet sound
Which the grasses make when they
Come up laughing from the clay.

"We are the voice of God", they said:
Thereupon I bent my head
Down again that I might see
If they truly spoke to me.

But around me everywhere
Grass and tree and mountain were
Thundering in a mighty glee,
"We are the voice of deity".

And I leapt from where I lay,
I danced upon the laughing clay,
And to the rock that sang beside,
We are the voice of God", I cried.

Again we urge: More should be heard from this quarter. It is not merely because there are segments within our fellowship who want and need the message of the mystic. Most of us, though we may welcome an emphasis on a particular theological outlook, find satisfaction in several of these various

approaches.

There are non-theistic humanists within our fold. Their message also reaches responsive minds. People have wandered alone and outside a religious fellowship because they had not heard of Universalism. They have thence welcomed the preachments of the non-theistic humanist and so have been called home to this church of the free fellowship. Clinton Lee Scott and Kenneth Patton are two well-known leaders of this movement. What do they say to each other, and what do they preach from the pulpit? In the writer's own words it is something like this . . .

> There is no satisfying evidence to us that there is a concerned Creator at work in the universe. We hold in abeyance any claim that there is. . . . Tomorrow may prove that the universe has an inside and an outside. Today we do not know. The scientist is not satisfied with speculation on this matter. Thus with God, we have no satisfactory proofs today. Tomorrow may bring us knowledge of a gratifying nature.
>
> In the meantime, our concern is with life on this earth. Our problems are human. Preoccupation with the super-human is deceptive . . . Thus the social sciences.
>
> It is possible and probable that the ends for which we strive; a full, happy, wholesome, constructive, creative, and contented life, will be made available. In a predictable world, which scientific research can discover and effectuate, men may at long last learn to be at peace. Nations will arise whose strength will be the strength of right. "Thy gates also shall be open continually; they shall not be shut day or night".
>
> Already the social sciences have discovered ways and means, constantly in use in village and town, of ameliorating differences, of solving personal and social problems. The church which serves most to "take Jesus down from the cross" *is* that church whose people share in the discovery of human problems and in their solutions.

Thus do our Universalists speak in their freedom, a *Universalist freedom.* We are happy in this diversity, for it still involves a unity. Liberalism and truth are ours. Let us cherish them with the fervor which is their due.

In Stricken Holland

Tons of water pour over broken dike at Abbenbroek on island of Putten, southwest of Rotterdam, Holland.

Wide World Photo

Rescue work from isolated homes in Dutch flood areas takes on an international flavor as American amphibious craft are manned by Germans.

—Wide World Photo

CALLING ALL UNIVERSALISTS

Dear Universalist Reader:

The Unified Appeal is the means by which we, The Universalist Church of America, accomplish the largest part of our work as a denomination.

It is a great privilege to be a Universalist in these days when our Universalist Faith is so greatly needed. We are proud of our Universalism and our Universalist Church.

However, if there were no Universalist Church of America, no Universalist denomination, there would be no Universalist churches, and the many tasks we accomplish would remain undone.

What are you *doing* for the Unified Appeal—to advance our Universalist work?

Our Unified Appeal total to date is slightly higher than it was at this time last year. But we *should* have twice as much as we received last year. Many Universalists who gave one dollar last year could easily give three dollars this year; many who gave five dollars could double it; some who gave twenty-five dollars might give one hundred dollars—or one thousand dollars. Universalism is a good cause in which to invest. And Lent is a good time to make a truly sacrificial contribution.

As *you* give, Universalism will *advance*.

Please give now, through your local church treasurer or by sending your gift to The Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts. Use the form below.

If you wish our leaflets, *The Universalist Unified Appeal and You* and *Universalist Advance*, we shall be glad to send them.

Yours for a greater Universalist Church,

June A. Burns,
For *The Unified Appeal*

I enclose $....., as my investment in Universalism.

Name .....

Address .....

Church to be credited .....

UNIFIED APPEAL SUMMARY

Credited to Local Churches	Received 7/1/51-1/31/52	Received 7/1/52-1/31/53	Minimum Fair Share Totals 1952-53	Total Paid in 1951-52
Alabama	$ 20.00	$ 11.50	$ 577.28	$ 714.00
California	575.00	418.25	2,355.97	2,029.01
Colorado	0	0	135.29	118.00
Connecticut	306.13	786.87	3,924.11	2,022.58
District of Columbia	60.00	1.00	1,029.13	1,088.82
Florida	78.50	0	474.59	274.20
Georgia	4.00	89.26	222.24	96.50
Illinois	818.49	1,080.64	4,916.67	3,507.90
Indiana	0	112.95	1,058.21	591.27
Iowa	97.00	79.00	587.37	323.35
Kansas	50.00	78.35	396.73	171.44
Kentucky	17.37	26.85	100.85	32.37
Maine	1,305.17	1,179.03	7,849.81	3,964.60
Massachusetts	3,431.34	2,947.14	22,363.69	9,625.71
Michigan	548.09	504.31	1,737.83	1,809.60
Minnesota	166.50	119.27	1,736.36	936.50
Mississippi	19.00	16.00	75.00	70.00
New Hampshire	216.94	257.31	2,851.59	1,099.45
New Jersey	45.00	32.00	383.51	160.00
New York	518.24	1,085.37	9,681.49	3,538.17
North Carolina	101.06	1.00	348.59	306.83
Ohio	532.55	821.18	4,696.77	2,353.14
Pennsylvania	396.81	328.72	2,414.33	1,192.93
Rhode Island	139.70	109.52	2,365.39	1,833.56
South Carolina	10.00	13.00	56.07	10.00
Tennessee	0	0	20.55	25.00
Vermont	423.96	325.26	2,804.64	1,934.89
West Virginia	0	0	16.40	25.00
Wisconsin	22.00	584.96	1,794.96	1,006.88
Canada	0	0	422.14	221.33
Total credited to Local Churches	$9,902.85	$11,008.74		$41,083.03
State Conventions				
Alabama				37.50
Connecticut		500.00		500.00
Illinois		1.00		
Iowa		1.00		
Maine		108.43		
Massachusetts				200.00
Michigan		1.00		
New Hampshire	10.00			360.00
New York		500.00		500.00
Ohio		51.00		
Rhode Island				150.00
Vermont				100.00
Wisconsin				25.00
Isolated Persons	366.71	333.80		888.71
Asso. of Universalist Women	375.00	1,370.00		1,625.00
Miscellaneous	359.76	100.89		446.64
Totals	$11,014.32	$13,975.86		$45,915.88

MEXICO CITY.— Visitors to Mexico have often wondered why the country lacked olive trees in commercial quantity. Now three million young olive trees are growing in Mexican nurseries, and are expected to increase the country's resources notably. (WP)

* * *

VIENNA.— Donated by Sweden, a new town district named after the former Swedish Prime Minister, Per Albin Hansson, houses two thousand, nine hundred persons. There are seventeen streets in the development, all bearing the names of Swedish personalities. The community is to be made still larger. (WP)

* * *

MANAGUA.— In order to give better service to the sick, something new for Nicaragua has been undertaken in the capital. Doctors specializing in various distinct fields of medicine have organized a Medical Center for co-operative work and planning. Aside from greater success in medical treatments, the Center is expected to facilitate sound diagnosis. (WP)

Reactions Of Our Readers

IF ATOMIC WAR COMES

To the Editor:

I have so much reading that I would like to do that I do not believe that I am going to live long enough to do it all. I have just finished reading all the back issues of the *Leader* and in the August issue on page 200, I find an article written by Elizabeth Fagg called "Our Churches and Civilian Defense".

I will have to admit in case there was an enemy air raid on the U. S. that all churches regardless of creed should be ready to help those who need it. It would be the natural, Godly, and the only humane thing to do.

What I am astounded at, is the basic assumption that all our war is inevitable. We should get the idea out of our heads that there is nothing we can do to stop the drift to all out war. Or that war will be a "lesser evil" and really defend us against communist totalitarianism. In atomic war, there will be no winner, no loser and nothing left to defend. The "obsolete" bursts at Hiroshima and Nagasaki caused an estimated one hundred forty-one thousand and seventy-six thousand casualties at one clip. Today America and the Soviets have hundreds of "improved"-type atom bombs. Fifty well-placed bombs (and Air General Symington said eighty per cent of attacking planes can get through any air defense) could destroy America's main industrial areas in a single bombing mission and cause tens of millions of casualties. Civilian defense efforts worthy of the name must prevent such a calamity from ever occurring.

When Dr. Robert Oppenheimer, who supervised the creation of the first atomic bomb, appeared before a U. S. Congressional Committee, he was asked if there was any defense against the weapon. "Certainly", the great physicist replied confidently. "And that is . . . ." Dr. Oppenheimer looked over the hushed expectant audience, then whispered into the microphone, "PEACE."

I would like to suggest that men, women, and children; everywhere; give themselves to finding the cure to the *causes* of war, and stop fighting the symptoms.

I also hope that Elizabeth Fagg will write to me so that I might contact her personally by letter. Possibly the publication of this letter would help some people to start on the positive road to defend the civilians.

DONALD A. DEANE

Athol, Mass.

INVITATION FROM BRITAIN

To the Editor:

In May, June, July, and August, small parties of British Unitarians will pay "eleven day" visits to Switzerland and the French Riviera at a minimum cost with the object of learning something of the social, cultural, and religious life of the people in addition to enjoying the tour in congenial company.

To the many American and Canadian Unitarians and Universalists who will be visiting Britain, this very attractive and important "coronation year", we extend a warm invitation to explore the continent of Europe in the company of kindred spirits by joining one of these parties.

As organizer and leader, I shall be pleased to forward details to anyone interested.

GEORGE W. PARKINSON, Minister,
Doncaster Free Christian Church
32 Windsor Road,
Doncaster, England

A SATISFYING DEFINITION

To the Editor:

In your October Leader, you had and article, *Whom Does God Want for President?* written by John E. Wood.

In the December Leader, we find a reaction to that by Carl T. Westman, in which Mr. Westman says: "I do not know what Mr. Wood might consider God to be."

Does anyone know what we mean when we use the name of God in that way? Mr. Westman defines God as creative force. My own favorite explanation of the word God is a quotation from "The Light of Asia:"

"Before beginning and without end
As space eternal and as surely sure
Is fixed a power divine which moves to good,
Only its laws endure."

Marshall, Texas. IRA GREEN

BOARD MEETINGS ARE EXHAUSTING, BROTHER!

To the Editor:

After one reference to the last meeting of the Trustees of the U. C. A. as an "ordeal" (Paragraph two of the account of the meeting in the January issue of *The Universalist Leader*) the author of the account, the Rev. Donald B. F. Hoyt, implies in three other paragraphs that everyone at the meeting was totally exhausted; then he himself is so tired out that he completely forgets the name of "the well-qualified man", who, "was elected to the office of assistant to the General Superintendent at a time convenient to him."

Wow! How tired can you get?

Who was he? (This qualified man) And why the secret?

—RICHARD O. BURNS

Biddeford, Maine

THE LEADER A GOOD INVESTMENT FOR THE ADVANCEMENT OF OUR CHURCH

To the Editor:

I have before me your letter of some months ago to which I have long been desirous of replying.

I am a member of the Warren Federated Church because I joined the local Universalist Church about 1885 and have never transferred my membership; though I have had many enjoyable years in the Universalist churches of Amherst, Chelsea, Brattleboro, and Salem, working with them all. I was the only woman member of the first Massachusetts State Sunday School Committee. I did not transfer my membership from Warren because that church seems a part of my family. My grandfather and great-grandfather were organizers of the church and builders with their hands and their money of the dear, old building. I mention these facts to justify as far as I can my taking my old-fashioned interest in the church

and the *Leader*. The denominational paper has been taken in our family (Comins) from the beginning (the *Trumphet*) and we have bricks in the Washington church, of course.

I have been pained to know the "desperately hard time" that you have had with the *Leader* in recent years.

Let me say, in passing, that I am greatly enjoying what an issue reported on the Portland, Maine, meeting.

In your letter before me, I read that you received last year, "from friends, from the A.U.W. and from State Conventions, twenty-eight hundred dollars; of that amount, twenty-three hundred dollars came from loyal friends". Does this mean that only five hundred dollars came from State Conventions?

I feel very strongly that the *Leader* would be an investment which would accomplish very much for the advancement of our church; for the informing of people who do not know what we have for them, and for the nourishment of isolated Universalists like me.

I have not had enough income to justify coming to Florida, nor other resources to make it wise to try to undergo a New England winter. If I had or were likely to have money to give, it would go to the *Leader!*

—Nellie Comins Whitaker
De Land, Florida

WOOD ON NELSON

To the Editor:

The peculiarity of a clergyman seeking to refute Scriptural notations by reference to an intestinal appendage, tempts one to make a gastro-comical reply.

I will, however, limit myself to making a slight appendix to my original article which can easily be amputated without disturbing the logical processes.

With startling presumption, my earnest colleague states categorically, leaving room for neither doubt nor debate, that, "In reviewing what we know of the evolutionary process astronomically, geologically and biologically, we find that the majority is always the determining factor in creation." Even though Mr. Nelson places the latter portion of this statement in the italic shout, I must ask in a still small voice—"Who is the 'We'?"

Inasmuch as the respondent apparently considers scriptural references irrelevant to a discussion concerning the Will of God, no appeal will be made to the prophets or Jesus, who believed in the single person. Neither can the Church Fathers of Universalism be included, such as John Murray or Hosea Ballou, for they believed in the minority voice. Turning to contemporary scientists, I (not we) find that Harry Overstreet, Arnold Toynbee and Pitirim Sorokin, to name a few, are are also excluded from such didactic assumption. Most of these men make rather indelicate remarks concerning mass taste and mass behavior.

The entire answer to Mr. Nelson 's objection may be stated in the words of these eminent scientists—

Pitirim Sorokin—"Finally, the disintegration manifests itself in an increasing subordination of quality to quantity, of inner content and genius to means and technique."

"Thus the malady of colossality not only sacrifices qualitative excellence, but eventually destroys the art that it has invaded."

Arnold Toynbee—"Society is a 'field of action' but the *source* of all action is in the individuals composing it."

In a statement including evolution and biology, he writes—"The creative mutation which has taken place in the microcosm of the mystic requires an adaptive modification in the macrocosm before it can become either complete or secure; but ex hypothesi the macrocosm of the transfigured personality is also the macrocosm of his transfigured fellow men, and his effort to transform the macrocosm in consonance with the change in himself will be resisted by their inertia, which will tend to keep the macrocosm in harmony with their unaltered selves by keeping it just as it is."

Concerning his own concern for today's troubles, he writes,—"The great new social forces of Democracy and Industrialism have been evoked by a tiny creative minority, and the great mass of humanity still remains substantially on the same intellectual and moral level on which it lay before the titanic new social forces began to emerge. In fact the main reason why this would-be Western Salt of the Earth is in danger, to-day, of losing its savour is because the great mass of the Western body social has remained unsalted."

Harry Overstreet—"Obviously, the whole issue of our human destiny comes back in the end to our individual selves."

I write only as a single Universalist minister. I presume to speak for no others, much less a majority of my colleagues. Mr. Nelson states, "Rule of the majority is the only guard that 'Evolutionary Creative Power' (his admitted definition of God) has against what might be prejudice or an impractical change." I believe that God is wiser than I. I believe that He is wiser than any majority no matter how defined. Would that the majority might seek His wisdom. Would that the Universalist Church might become the salt to savour a new day—the tiny leaven of the loaf.

John E. Wood
Minister of Murray Universalist Church, Attleboro, Massachusetts.

WASHINGTON UNIVERSALISTS LOOK FORWARD TO LARGER SERVICE

To the Editor:

The November 1952 issue of *The Christian Leader* has just come to my desk. The article, "*Washington Universalists Show the Way*", certainly is a fine and heart-warming statement and we here in the Washington Church wish to express our sincere appreciation.

The Washington Church has tried to co-operate with the Universalist Church of America in every way. We do not feel that we deserve any special commendation, but as we look back over the past decade, we feel that a record of Universalism has been written here of which our larger church can be proud.

We are not stopping, however, but are looking forward to a larger service we can render in the future.

—Milton R. Vollmer, *Clerk*
Washington, D. C.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.

T. Carlyle.

Our Library Desk

THE THEOLOGY OF PAUL TILLICH

Edited by Charles W. Kegley and Robert W. Bretall
The Macmillan Company, 1952
Price $5.50

This book is the first in the proposed *Library of Living Theology*, later volumes of which will present the theologies of Niebuhr, Weiman, Brunner and Barth. In it Tillich's theology is analyzed, interpreted and applied by competent scholars in areas both specific (*The Significance of Tillich's Theology for the German Situation*) and general (*Tillich's Doctrine of Man*). Tillich answers the criticisms and reacts to the interpretations in a brief reply, and provides some autobiographical reflections. The result is a relatively painless means of acquiring an arguing acquaintance with a great theologian.

Tillich's own writing in the book is quite readable, although on occasion, he can border on the incomprehensible.

He is variously described in the book as, "the most persuasive exponent of the philosophy of existentialism", "a dipolar theist", a religious naturalist, and as in the Platonic tradition. His theology is synthetic in the true, Hegelian, sense of the word, deliberately so, it seems. He stands between the kerygmatic theology of Barth and the philosophic method of liberals, using the best of each. ". . . the theologian must be a philosopher to formulate his questions, and the philosopher becomes a theologian if he succeeds in answering the ones he asks." He presents a synthesis from the opposing views of naturalism and supranaturalism in a "self-transcending or ecstatic naturalism." "The Divine . . . does not inhabit a transcendent world above nature; it is found *in the ecstatic character of this world.*" Walter Horton sees Tillich as a bridge between Protestant and Catholic religious thought. Tillich finds no necessity for a conflict between "the sacramental principle of Catholicism and the prophetic principle of Protestantism. *Each becomes demonic without the other.*" A Catholic writer feels "something Thomistic about this brilliant thinker," probably in Tillich's desire for the achieving by Protestantism of a "formal clarity, consistency and philosophic strictness." Protest against the church must be such as to "make the church more Christian and not dissolve her into amorphous impotence . . . Is not Tillich's half-hearted recognition of the fact that Catholicism has better preserved the substance of Christianity than Protestantism a protest against unlimited protest?" Universalists should be interested in a competent mind so inclined toward inclusiveness. *True inclusiveness is not achieved by an exclusive doctrine.*

Tillich is a Christian, a Lutheran, a Trinitarian. This should not frighten us. It should not condem him in our eyes. A man must be something. He cannot be everything or he is nothing. We may not like Tillich's theological constructs, but he is wrestling honestly with questions that vitally concern the life of man; questions liberal religion too often evades. Dr. William Wyatt of Tufts College once characterized God-knowledge as "a field where expertness consists in the quality of the bungling." Nonetheless, is it not the essential function of a religion somehow to bungle its way through to adequate hypotheses required by the natural cosmic-curiosity of man? The secular, the transitory, are properly understood only in reference to the sacred, the eternal. One needs to get out of the world to see the world.

The theology of Tillich is subjectively constructed, by necessity; "theological questions are of such a nature that they place the self and the meaning of life directly at stake", as opposed to "objective methods (which) demand that one keep oneself out of the picture." "The neutral side of Tillich's anthropology leaves his system open to receive objective findings as they are discovered. He resists the sciences and philosophy only at the point where these disciplines cease to remain themselves and become cryptotheological in the process of attempting to exclude theology."

In his doctrine of man, Tillich uses both freedom and destiny. "Freedom should be approached . . . not as the quality of a faculty (the will), but as an element in man's ontological structure . . . the self is responsible in so far as its acts are determined, not by something external or by some dissociated segment or function, but by the centered totality of the person's being." Man is essentially good or there would be no hope in his search for God; he is not perfect or there would be no need to search. Adam never was perfect, only potentially so, as is man; the actualization achieved only imperfection.

Tillich's doctrine of God is called (by Hartshorne) "dipolar", postulating the existence in God of the polarities, but without tension; or (to Hartshorne this is mere "recklessness of language") that in God the poles are "absolutely identical." Tillich does not propose a "becoming" God, but one whose will is in its essence receptive to "creaturely action." "Reality is shot through with dynamism. History has within it the possibility of the new."

—Albert F. Ziegler

CURBSTONE SERMON

From most primitive times
Man has believed in God
However named and pictured
Whether many or just one
All religions then and now
Have this belief in common

GOD!

Brainard F. Gibbons

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

FOR YOUNG PEOPLE

Junior and Senior High-ers will welcome

A Fair World For All: The Meaning of the Declaration of Human Rights. By Dorothy Canfield Fisher, foreword by Eleanor Roosevelt, pictures by Jeanne Bendick. McGraw-Hill. Price $2.75.

In this book, Mrs. Fisher interprets the Thirty-three Articles of the Declaration of Human Rights in terms familiar to youth. Jeanne Bendick's illustrations add color to about every third page. The book has authentic, dramatic quality bound to stimulate thinking and lively discussion among young people. The subject is very much of and for our times. *A Fair World For All,* is an important addition to the curriculum list.

CONCERNING RELEASED TIME

The question of "released time" continues. As we write it is being proposed for New Hampshire!

The Supreme Court decision of April 28, 1952, allows religious education on released time.

However, the constitutionality of released time does not make it desirable from our viewpoint.

We believe in the public schools. To have children released from them, divided and labeled as "Catholics", "Jews", "Presbyterians", and "Universalists", puts emphasis upon "differences."

Out of experience with released time we have noted:

A Jewish boy left crying in the hall: there was no synagogue for him to attend!

A high school senior accused the Catholic church and one Protestant church of using the system as "a recruiting agency." This may not be general, but more than one community has testified to such misuse by enthusiastic promoters, both Catholic and Protestant.

Also, there is the attitude of the Catholic Church — forbidding its children to attend public schools without special dispensation, but encouraging Catholics to teach in public schools and be on public school boards. This fact carries its own implications; implications serious enough to give added wisdom to the concept of separation of church and state.

Distances of many churches from a given school often make released time to a given church impossible and suggestions come for churches to "combine on a program", which program may present dogmas and techniques impossible for the religious liberal.

For these and other reasons, where churches and states are not already entangled in the matter, we urge them to vote against released time.

—Edna P. Bruner

UNIVERSALISTS AND THE BIBLE

Hundreds of times across our Zion this writer has recommended Bible study classes for the youth and adults of our Church.

We are in Hebrew-Christian tradition. We cannot understand our tradition without understanding its rootage in the Bible and in ideas about the Bible. By the same token, it may be said that we cannot understand our own times without understanding the history of Christianity and the history of other world religions. (For example, the Mohammedan crescent shines over every international problem from the Mohammedan influence in Spain, across Egypt and Suez to Iran and India.)

Concerning the Bible, we recommend our people having a sound study: getting the developmental story of the history of the Hebrews in its sweep, knowing something of the scholar's insight into how and when the books came to be written.

Bible study in Protestant churches generally has been so inadequate as to have left multitudes of people with false views of the Bible, which false views have been carried into controversies, also false. This we want none of.

Before we receive into our membership those who have come from other denominations, our position on educational matters should be made clear. They have a right to know. We have an obligation to defend all that we have learned about education and a right to keep on in the curriculum development of recent years. Failure on this matter may mean the scuttling of basic Universalist points of view, both as to the Bible and to the total curriculum. *Unless otherwise educated, the new "Universalist" who was brought up in orthodoxy may begin teaching his orthodoxy!*

Orthodoxy often carries with it the idea that God wrote the Bible. Witness the clergy who close the Bible with the words, "May God add his blessing to the reading of His Holy word."

When Luther broke from Rome he turned from "authority of the church" to "authority of the Bible." A consequence is that Protestants who do not give the Bible authority in all things nevertheless often are caught unconsciously in the tradition that there is something mystically powerful in the Bible just because it is the Bible and therefore they want their children to have Bible study, whether or not they are old enough to understand and no matter what their real needs and questions may be.

Sound education and good churchmanship call for clear understanding by all our people concerning the Bible.

—Edna P. Bruner

CURBSTONE SERMON

Who or what is responsible
For our sorry civilization
Who or what shall save us
Man alone is responsible
And only man can save us
Good grows in but one soil

MAN!

Brainard F. Gibbons

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

WOMEN'S PLACE IN THE CHURCH

Mrs. John H. Miller

The Apostle Paul, in a letter to his follower, Timothy, wrote as follows: "Let a woman learn in silence with all submissiveness. I permit no woman to teach or have authority. She is to keep silent."

We have come a long way since Paul wrote his letters and, just as we no longer accept all of Paul's theology, we do not agree with his attitude toward women. While not so long ago, women's place in the church was thought to be in the kitchen preparing parish dinners, or in the Ladies Aid Society concocting all sorts of little schemes for raising money, today there is an awareness that women's place in the church is the same as it is in any other area of life. Her place is wherever she finds the opportunity to broaden and enrich the lives of those about her; to advance the cause of religion by loyal and faithful service; to offer her share of activity in the fellowship of love which this church represents, whether it be in the kitchen or in the pulpit. The task of the women of our church is to make our service count as a part of the total church program — to work side by side with the men, to the end that this church shall not be just a building, but the living symbol of a faith that is broad as the love of God and deep as the need of all humanity.

The requirements of the total church program are many and varied. No one woman can meet them all, but every woman can serve in some way. As Paul wrote in his letter to the Romans, "Having gifts that differ according to the grace given us, let us use them". If you are like me, and sing off-key, we are not of much use to the choir, but we can wash dishes. If you cannot plan and execute a large parish dinner, you can peel potatoes for the one who does have that ability. If you cannot preach an eloquent sermon, you can make it a point to be in your seat every Sunday morning and give a welcoming smile to others, especially any strangers among us. "It is not the possession of extraordinary gifts that makes for extraordinary usefulness, but the dedication of what we have to the service of God."

Sometimes the church program calls upon women, not for giving of themselves in service, but for the sacrificial sharing of their material resources. Some may be able to give fifty dollars, while some may have to deny themselves in order to give one dollar. The size of the gift makes no difference. It is the spirit of devotion and zeal for the cause that counts.

In brief, some have large and showy talents, while some have very small and modest ones. Some can give much, and others can only give a little but everyone has something to offer — either in money or in personal service. And it is this sharing that makes a church a living, vital force in our lives.

I like to remember that when the sculptor Bartholdi modeled the statue that was to stand on our shores and hold on high the light of love and liberty, which should be the symbol of the spirit of America, he chose the figure of a woman to hold aloft that torch. Is not that the place of women in our church as well — to hold aloft the beacon light of a faith that preaches liberty of thought for each individual and universal love to all mankind?

Therefore, let us, each one, search our individual conscience to determine if we have fulfilled our obligations to our church. Let us, as Universalist women, resolve to share in the church program in whatever area of service we shall be needed, even though it may involve some sacrifice. Let us rededicate ourselves to devote our abilities and our lives to the task of making the Universalist Church known and honored as far as our influence may be felt. Let us sound a call to arms with firm conviction. As Paul said, "If the trumpet have an uncertain sound, who shall prepare himself for the battle". Ours is the task to give the trumpet the certain sound.

I call on every woman in our church to join me as I say — "I pledge allegience to my church, and to the cause for which it stands; to its high faith and its wide fellowship; to its boundless work of love and service". I will go Forward with the Church.

—Mrs. John H. Miller

FORWARD WITH THE CHURCH

This slogan, adopted by the members of the East Orange Church, New Jersey, was the central theme of a series of programs given during January.

A dedication service on the last Sunday concluded these Loyalty Month programs.

Each Sunday of the month a different person spoke briefly before the sermon, with the representatives of the various groups presenting what they believed to be their particular responsibility and opportunity. Mrs. John H. Miller, treasurer of the National Association of Universalist Women, spoke on the subject of Women's Place in the Church. Her message which applies to Universalist women everywhere, calling upon them for loyalty during the entire year and not only for Loyalty Month is printed here.

News of Churches and Church People

CALIFORNIA UNIVERSALIST GIRL WINS FRIENDS' SERVICE COMMITTEE AWARD

Patricia Gilbertson, a member of the First Universalist Church of Santa Paula, California, has recently returned from a prize winning trip to the United Nations and Washington, D. C.

Patricia was one of thirty-five young people selected by the American Friends' Service Committee to participate in a seminar on *World Relations*. All expenses were paid by the Service Committee.

The group was chosen on the basis of a letter affirming their interest in the problems of world understanding.

Patricia, the daughter of Jack and Dora Gilbertson, is a member of the World Friendship Club of her high school, a leader in the senior class, and a devoted Universalist. Her father is a life-long Universalist and a former mayor of the city. He is serving on the City Council at the present time.

* * *

HOOPESTON JOURNALIST PRAISES KING'S BULLETIN

Bob Solt, editor of the *Hoopeston Chronicle Herald*, Hoopeston, Illinois, recently used his editorial column, *From the Side Lines*, to praise the church bulletin, published weekly by the Rev. Donald King, minister of the Hoopeston Universalist Church.

Mr. Solt said,

> For a long time now I've been wanting to toss a bouquet to Don King and his associates for the really swell job they do in printing a weekly church bulletin.
>
> His church is the only one in town that turns out such a bulletin, to the best of my knowledge, although I understand the Christian church occasionally turns out an information leaflet.

This experienced, practicing journalist gave the following reasons why he takes time out every week to read King's Bulletin:

> Every week I enjoy reading the bulletin. It isn't the only bit of material I receive along this line. But while most of the other stuff goes right to the wastebasket, King's newspaper gets my attention because it is local and because the information isn't canned.

ACTIVITIES OF THE ASSOCIATION OF UNIVERSALIST MEN

Notes from the National Memorial Church

National Memorial's Men's Meeting (Washington, D. C. metropolitan area) at its first monthly get-together in 1953, took the form of a most earnest study seminar on the proposed federal union with the Unitarians.

All that did—and, as it seemed, all that could come out of the discussion was a sharp and clear highlighting of three questions. (1) What is there about Universalism and the Universalist Church that has essential importance in my answer to the question, *Why Am I A Universalist?* (2) In terms of my own view of the above essentials, does the proposed federal union brighten or becloud the prospect of fostering, strengthening, and preserving such essentials? (3) Any confident answer to question (2) clearly must depend on thorough, detailed, and realistic appraisal of the specific practical content of a completely and carefully spelled-out plan of projected joint policies, programs, relationships, and operations. We cannot make such appraisal except on the basis indicated. Our third question, therefore, is *How Can We Get That Kind of Information?*

The men of National Memorial are asking the national organization, A.U.M., to exert its good offices in getting together the needed information and giving it denomination-wide dissemination.

Dr. Seth R. Brooks is now beginning his fifteenth year in the National Memorial pastorate.

National Memorial Men's Meeting, in full strength, joined the other principal parish organizations in a reception and open-house for Dr. and Mrs. Brooks, in the church building on Friday evening, January 16.

The marked success of this event both expressed the tribute that was intended and bore witness to the affection and loyalty which the Brooks deservedly can count on in the days that lie ahead.

NEW YORK CITY

The most significant project instituted in 1953 by the Men's Club of the Church of the Divine Paternity, New York City, is the establishment of a five thousand dollar Scholarship Fund at Tufts College, commemorating the life and works of the Rev. Frank Oliver Hall. A special Hall dinner was held in launching the project in late January which netted one hundred and twenty-five dollars toward the fund. Other pledges, to date, bring the fund total to three thousand one hundred and fifty-three dollars.

The most comical and inspiring outside speaker of the month was the nationally known comedian and actor, Joey Adams, at the Men's Club on Wednesday evening, January 28. Meantime, the Tuesday night Forums have resumed following the Christmas holidays and

Dr. A. C. Vinod and Dr. Albert Reisner are speaking each Tuesday evening.

Roland Gammon, an A.U.M. member who is also an official of International Christian Leadership, attended an I.C.I. breakfast honoring President Dwight Eisenhower at the Mayflower Hotel, Washington, D. C. on Thursday, February 5. The event, which brought together religious leaders from all parts of the country, opened a *Government Under God* conference in the capital.

ITEMS OF INTEREST FOR AND ABOUT UNIVERSALIST WOMEN

The Association of Universalist Women Has a Program is the title of the new service project folder. Attention is called to the fact that our programs conform with the principles of the United Nations and its specialized agencies. The folders may be ordered in quanity.

* * *

The Yearbook for 1953 is now being printed. As in former years, copies will be mailed directly to all state and local presidents. Additional copies will be sold for 50 cents each.

* * *

Attractive new Camp Folders for the 1953 season have been prepared by Mrs. Daniel L. Taylor, the camp secretary. While these folders are intended particularly for the parents and campers, they serve the dual purpose of acquainting people with the program and the administrative policies.

* * *

Our Faith Demands Social Action is the title of the new education and social action brochure which the A.U.W. has prepared for state and local chairmen of these two departments of our work. Edited by Mrs. J. Russell Bowman, a special committee of New York State women prepared the material under the different headings. Mrs. Herman Genhart and Mrs. Edwin K. Haas, both of Rochester, Mrs. Angus MacLean, Canton, and Mrs. Fremont Wallace, DeWitt, have presented not only the issues of UNESCO, *Mental Health, The Crisis in Education*, and *Legislation*, but they have suggested constructive action for Universalist women to take.

On March 26, 1953, Aiko Onishi will appear in her graduation recital at The Eastman School of Music, Rochester, New York, thus climaxing a fine record in her musical education. When Aiko came to the United States, she brought with her many beautiful kimono, which, however, are not practical for concert work! She wants to sell these lovely kimono in order to purchase American dresses. Inquiries concerning the kimono may be addressed to the A.U.W., 16 Beacon Street, Boston 8, Mass., where they will be forwarded to Aiko.

* * *

Maine A.U.W. Gleanings has been chosen for the name of the News Letter which the state organization is sponsoring. The first issue contained many items of interest, among them the report of the Work Conference held at Augusta when the executive board and local presidents held an all day meeting. Mrs. Charles Pomeroy is the State President.

* * *

The third Massachusetts A.U.W. public meeting of the current year will be held at Canton, March 19. These all day meetings, have, over the years, provided an opportunity for learning and fellowship that has done much to strengthen the program. Mrs. Roger Etz is the State President.

* * *

The A.U.W. of the National Memorial Church, Washington, D. C. has made a contribution of six hundred and sixty dollars for the work of the organization. The women of this group are to be congratulated for their efforts on behalf of the national A.U.W.; they are among our most loyal and generous groups. Mrs. Francis E. Erdman is the President.

* * *

Several local groups have used the sketch, *Mrs. Smith Goes Shopping*, which was written by Mrs. Norman Whippen, Durham, N.H. A newspaper account of the Salem, Massachusetts program reports that, "It was a unique way of presenting the needs of the people in the different parts of the world, especially their need for food".

Buffalo, N. Y. also had this program, following the sketch with a discussion on *The Status of Women*, from the program packet of that title.

* * *

The business recommendations adopted by the Pennsylvania A.U.W. at its 1952 convention were concerned with what the local groups might do to not only improve their own programs, but to strengthen the work of the state and national organizations. The President, Mrs. M. Louis Gore, suggested that the women think of themselves as a part of the "answer" rather than part of the "problem" in their church work.

* * *

Mrs. W. H. Skeels, president of the North Carolina A.U.W., in her suggestions for programs included not only all of our own projects but social and political issues, international relations, worship and fellowship, as well. North Carolina women have borrowed several of the A.U.W. packets for their programs.

* * *

Both the Minnesota and the New Hampshire A.U.W. contribute to the support of a student program at their state universities. Ohio women have alloted a generous portion of their budget for church extension in their own state. Maine and Rhode Island help the work for Indians on their reservations. Hoopeston, Illinois, helps in a fine program for migrants. Oakland, Maine women give one day a week to serve as attendants at a hospital. These are but a few of the items taken from those that come to the attention of the national office which must rely upon groups to send news to headquarters.

* * *

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LYNN UNIVERSALISTS CELEBRATE DR. ROSE'S TWENTY-FIFTH ANNIVERSARY

Dr. William Wallace Rose rounded out twenty-five years as minister of the First Universalist Church of Lynn, Massachusetts, Sunday morning, January 18, 1953.

A record congregation turned out to fill the sanctuary of the Lynn church for the occasion.

Dr. Rose, preaching on the changing and changeless aspects of his quarter of a century ministry to the church, said in part:

> In all the years your minister has been in Lynn, hardly anything has changed at all. There are no new vices and no new virtues; only the old ones in modern dress and setting. Under the new look, love and marriage, youth and irresponsibility, old age and tears, the issues of time and eternity, are as they were twenty-five years ago or twenty-five centuries ago. Judas still haggles at his wares—Cain is forever new-created—Delilah in a Paris frock—Goes out to tea at five o'clock—Salome climbs the subway stairs—Potiphar takes the elevated!
>
> The ranch house and trailer camp are new, to be sure. But the people living in either are primitives in their griefs, feuds, ambitions, and fears. The city's traffic is new and so are the shiny cars. But the loneliness, the desperation, the arrogance born of inferiority, which drive from the back seat are old, very old. A new administration takes over in America, and a new age of government begins. But the nemesis of all free peoples, public apathy and private greed and self-seeking, are ancient.
>
> Trouble is old and so is friendship. Bitterness and strife are old, and so is the cure—to treat others as you would be treated. Perhaps the oldest thing in the world is a new-born child, sick and whimpering in the night, and a mother watching and praying.
>
> No, good friends, the world will neither be smashed nor saved by anything new and revolutionary. Its ruination is greed, as old as man himself. Its saving is simple goodness; older than man himself, as old as the eternal Goodness which formed him.
>
> No, hardly anything has changed in all the years. Or shall we say, the more things change, the more they remain the same!

Dr. and Mrs. Rose gave a reception to the parish and the community, Sunday afternoon at the home of their son-in-law and daughter, Dr. and Mrs. Robert C. Thompson.

SWAMPSCOTT CELEBRATES THREE-QUARTERS OF A CENTURY

A service of commemoration marked the seventy-sixth anniversary of the Universalist Church of Swampscott, Massachusetts, Sunday morning, February 1. Dr. Cummins was the guest speaker for the occasion. Dr. Cummins spoke on *Sanity in Religion*.

Following the church service, congregation and guests enjoyed a coffee and fellowship hour.

According to the *New York Times*, the following is a note a milkman found in a bottle: "Dear milkman, we don't want milk every day. We want milk like this: Today we want milk. Tomorrow we don't. And the next day will be just like the day before and the day after tomorrow."

— *The Watchman-Examiner*

INSTALLATIONS

RICHARD OWEN BURNS was installed as minister of the First Universalist Church of Biddeford and Saco, Maine, Sunday evening, January 25.

The Installation Sermon was preached by Dr. Robert Cummins, general superintendent of Universalist Churches.

Harry W. Gowen, president of the Board of Trustees, led the congregation in the Act of Installation. The Rev. Walter E. Kellison, superintendent of Universalist Churches in Maine, gave both the Charge to the Minister and the Charge to the Congregation. The Rev. Ralph E. Kyper, president of the local ministerial association, brought the greetings of the community to the new minister.

Following the recessional hymn, the Benediction was pronounced by the Rev. Richard O. Burns.

An informal reception for Mr. and Mrs. Burns followed the service.

PAUL M. HUSTED was installed as minister of All Souls Universalist Church, Worcester, Massachusetts, Sunday evening, February 1.

The Rev. Francis Rockwell of South Weymouth conducted the Service. The Scripture was read by the Rev. Carl J. Westman of Gloucester.

Lillian Sargent Safstrom, chairman, presented the new minister to Dr. Clinton Lee Scott who performed the Act of Installation together with the congregation. The Installation Prayer was offered by the Rev. Carl J. Westman. The Rev. George Spencer of Worcester gave the Charge to the Minister and the Rev. Robert S. Wolley of Swampscott, the Charge to the People. Dr. Robert Cummins preached the Installation Sermon.

Following the Service, the parish held an informal reception for their new minister.

Wife (in back seat): "George, don't drive so fast!"

Husband: "Why not?"

Wife: "That policeman on a motorcycle behind us can't get by!"

— *The Watchman-Examiner*

UNIVERSALIST-UNITARIAN FEDERAL UNION REFERENDUM

Churches Reporting Between December 31, 1952 and January 30, 1953.

Church	Voting Record: Unanimous	Yes	No	Present
Acton, So., Mass. (Universalist)		22	0	22
Belmont, Mass. (Unitarian)		96	0	118
Brattleboro, Vt. (Federated)		64	1	65
Bridgeport, Conn. (Universalist)		20	0	20
Buffalo, New York (Unitarian)		88	0	88
Burlington, Vermont (Unitarian)		73	0	73
Canton, Mass. (Universalist)		31	0	31
Cavendish, Vt. (Universalist)		7	0	7
Chicago, Ill. (Universalist)		28	0	28
Concord, N. H (Unitarian)		18	0	18
Danvers, Mass (Federated)		13	1	15
Eastham, Mass. (Universalist)		22	0	22
Essex Mass. (Universalist)		25	0	25
Eugene, Oregon (Unitarian)		18	3	21
Fitchburg, Mass. (Federated)		45	0	45
Ft Worth, Texas (Unitarian)		20	0	20
Hingham, Mass., New North (Unitarian)		39	0	39
Hopedale, Mass. (Unitarian)		75	0	75
Joliet, Ill. (Universalist)		78	0	78
Kinston, N. C. (Universalist)		8	5	16
Leicester, Mass. (Unitarian)		17	0	17
Leominster, Mass. (Unitarian)		150	0	150
Lexington, East, Mass. (Unitarian)		43	0	48
Littleton, Mass. (Unitarian)		20	0	20
Marshfield Hills, Mass. (Unitarian)		11	0	11
Melrose, Mass. (Unitarian)		43	1	55
Memphis, Tenn. (Unitarian)		40	0	40
Montreal, P. Q. (Unitarian)		101	3	104
New York, N. Y., All Souls (Unitarian)		73	0	73
Newburyport, Mass. (Unitarian)		35	0	35
No Jay, Maine (Universalist)		1	9	10
Northampton & Florence, Mass. (Unitarian)		33	0	33
Norway, Me. (Universalist)		47	0	57
Oklahoma City, Okla. (Unitarian)		0	63	63
Palmer, Mass. (Universalist)		44	0	49
Pasadena, Cal. (Unitarian)		13	0	13
Portland, Me. First (Universalist)		28	1	29
Rutland, Vt. (Universalist)		2	26	28
Sacramento, Cal. (Unitarian)		118	0	134
Sandwich, Mass. (Unitarian)		12	0	12
Santa Barbara, Cal. (Unitarian)		67	1	68
Schenectady, N. Y. (Unitarian)		80	0	80
Sherborn, Mass. (Unitarian)		17	1	21
South Windham, Maine (Universalist)		20	0	20
Springfield, Vt. (Universalist)		40	0	40
Templeton, Mass. (Unitarian)		20	0	20
Toronto, Ont. (Unitarian)		46	0	46
Turner Center, Maine (Universalist)		17	2	28
Washington, D. C. (Unitarian)		122	0	122
Waterloo, Iowa (Universalist)		17	0	17
W. Paris, Maine (Universalist)		2	18	29
Weston, Mass. (Unitarian)		43	0	43
Weymouth, Mass. North (Universalist)		35	0	40
Weymouth, Mass., South (Universalist)		29	0	29
Willmar, Minn. (Unitarian)		18	1	19
Winchester, N. Y. (Universalist)		8	0	8
Yonkers, N. Y. (Unitarian)		25	0	25

The following fellowships also have voted

Name	Voting Record: Unanimous	Yes	No	Present
Beaumont, Texas(Unitarian)		12	0	12
Corpus Christi, Texas (Unitarian)		11	0	11
Guayaquil, Ecuador (Unitarian)	X			
Huntington, West Virginia (Unitarian)		12	0	12
Monroe, N. Carolina (Unitarian)		12	0	12
Jackson, Mississippi (Unitarian)		16	0	16
Winston-Salem, N. C. (Unitarian)		8	0	8

SUMMARY—JANUARY 30, 1953

	Yes	No
Federated churches	14	0
Unitarian churches	100	2
Universalist churches	49	8
Unitarian Fellowships	7	0
Universalist Fellowships	—	-

FEDERAL UNION QUESTION BOX

Is there any danger that Federal Union will cripple or destroy the special genius of either the Universalists or Unitarians? (Mr. C.M.A., Syracuse, N. Y.)

The best answer is that in the field of religious education, where there has been very close co-operation for many years, the most significant forward steps in the area of creative endeavor have been taken as a result of this combined effort.

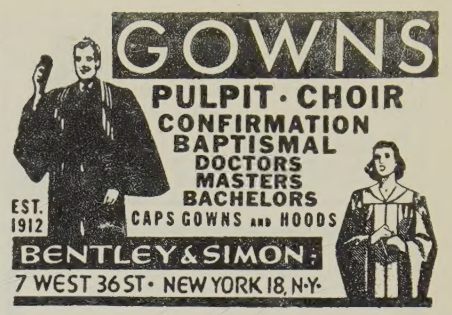
If partial or entire secession from the union was necessary, could this be done? (Mr. W. H., Toronto, Canada)

Yes. Just as the power to institute federal union lies with the delegates from the churches of both denominations, so does the power of dissolution. The federation may be terminated after delegates at a regular or special business meeting of either the American Unitarian Association or The Universalist Church of America have so voted.

If we are going to have a new church, the Commission should prepare a statement of belief which we may examine before committing ourselves. (Mr. M. H., Boston, Mass.)

It is the hope and dream of some Universalists and some Unitarians that ultimately our two denominations may federate completely. But that is not under consideration in the present vote, nor can it ever come to pass, unless the churches of both denominations decide, at some later time, to do so.

Because the AUA and the UCA will continue their separate identities and major functions (even in the event of a vote to federate the areas of education, publications and public relations), and the new Joint Board of Administration will not be a new church, there has not seemed to be a need for a new statement of belief. Universalist beliefs and Unitarian beliefs will obtain as before. The new board will just be an agent for each, delegated by each to do specific jobs.



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EDITOR LECTURES ON BIBLE

Dr. Emerson Hugh Lalone gave a series of Sunday evening lectures on *Getting Acquainted With the Bible* at the mid-winter University of Life Program, Attleboro Council of Churches, Attleboro, Massachusetts, January 25 through February 15, 1953.

OBITUARIES

HARRY FAY FISTER

Dr. Harry Fay Fister, eighty-five years of age, retired, who served thirty-three years as minister of the Milford, Massachusetts Universalist Church, died at Whitinsville Hospital, December 19, 1952. Dr. Fister had suffered a broken hip and complications following this accident caused his death.

Funeral services were held from the home of Dr. Fister's daughter, Mrs. Baylis G. Aldrich of Milford, Massachusetts, December 21, 1952.

THAD W. RICE

Thad Rice died in Akron, Ohio on December 30. He was eighty-one years of age. He had lived in Akron ever since graduating from Buchtel College in 1897. He had been a lifelong Universalist and was a member of the Akron Universalist Church.

His funeral service was conducted by Dr. Lawrence Abbott, minister of the Akron Church, and by Dr. Albert I. Spanton, a friend ever since college days.

Mr. Rice is survived by his widow, Edna R. and his son, the Rev. Robert M. Rice, minister of Unity Universalist Church in Oak Park, Illinois, and a grandson, Robert M. Rice, Jr., a student at Boston University.

ANDREW JACOB TORSLEFF

The Rev. Andrew Jacob Torsleff died at his home in West Acton, Massachusetts, January 28, 1953.

Mr. Torsleff was Pastor Emeritus of the Medford Hillside Universalist Church which he had served for fourteen years. He was eighty-eight years old at the time of his death.

Mr. Torsleff, a graduate of Tufts College School of Religion, was ordained in 1890. His first parish was in Methuen, Massachusetts. Subsequently, he served Universalist churches in Massachusetts, Minnesota, New Hampshire, Maine, and Vermont. Beginning in 1913, he did public health work for the State of Maine for a period of nine years.

Funeral services were held in the Medford Hillside Universalist Church, Wednesday afternoon, January 28. The Rev. Robert Barber of Concord, Massachusetts, officiated.

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NOTICES

THE UNIVERSALIST CHURCH OF AMERICA

Official Call

The 56th biennial session of the General Assembly of The Universalist Church of America will be held at Phillips Academy, Andover, Massachusetts, August 21-24, 1953, for the purpose of hearing Reports, Election of Officers, and the transaction of any other business that may legally come before the Assembly.

Amendments to the Charter and By-laws and Laws of Fellowship, Government, and Discipline of The Universalist Church of America will be presented.

Notice is hereby given that an amendment to the By-laws will be presented in accordance with Recommendation VII of the 1951 General Assembly, as follows:

Amend Article II, Section 1, second paragraph, of the By-laws by deleting the words "provided that the faith thus indicated be professed", so that the entire paragraph shall read:

"To that end we avow our faith in God as Eternal and All-conquering Love, in the spiritual leadership of Jesus, in the supreme worth of every human personality, in the authority of truth known or to be known, and in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the kingdom of God. Neither this nor any other statement shall be imposed as a creedal test."

—ESTHER A. RICHARDSON, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Massachusetts Universalist Convention will convene at 16 Beacon Street, Boston, Massachusetts, on the 23rd day of March, 1953 at 2:30 o'clock in the afternoon, for the examination of Mr. Amos C. Barstow Murphy "as to his fitness in purpose, character, training, and ability for the ministry of the Universalist Church."

—ALBERT F. ZIEGLER, *Secretary*

MASSACHUSETTS COMMITTEE OF FELLOWSHIP

On January 26, Rosalie West was offered in transfer to the Central Committee; David Hayeman was offered in transfer to Pennsylvania; the lay licenses of Alice Harrison and Kingsbury Badger were renewed for three years; the preaching license of Harry Sherman was renewed for one year; a preaching license was granted to Edwin Burlingame until August 4, 1953; it was recommended that the right to administer the ordinances be granted to Edward Dimock.

—ALBERT F ZIEGLER, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The regular monthly meeting of the Universalist Woman's Alliance will be held at Bethany Union, 256 Newbury Street, Boston, on Friday, April 17, 1953, at eleven o'clock.

Following the business meeting, the Rev. Albert F. Ziegler will review, *The River Garden of Pure Repose*, a novel by Grace M. Boynton.

Reservations for the luncheon should be made with Mrs. Dumas, CO-6-0240, by Monday, April 13.

—MARION H. PIKE, *Secretary*

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